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REINHARD WONNEBERGER

Understanding BHS

A Manual for the Users of Biblia Hebraica Stuttgartensia

Translated from the German
by
DWIGHT R. DANIELS

Third, Revised Edition

EDITRICE PONTIFICIO ISTITUTO BIBLICO – ROMA 2001

This is the third, revised edition of Reinhard Wonneberger, *Understanding BHS. A Manual for the Users of Biblia Hebraica Stuttgartensia.* Translated from the German by Dwight R. Daniels (Subsidia Biblica, 8). Rome: Biblical Institute Press. 1984. xii-100 p.
ISBN 88-7653-559-4

ISBN 88-7653-578-0

EDITRICE PONTIFICIA UNIVERSITÀ GREGORIANA
EDITRICE PONTIFICIO ISTITUTO BIBLICO
Piazza della Pilotta, 35 - 00187 Roma, Italia

Preface

Understanding BHS, i.e. the text-critical apparatus of Biblia Hebraica Stuttgartensia, is a task by itself. The concepts and techniques presented in this volume are meant to help beginners as well as experts, teachers of textual criticism as well as casual users from neighbouring disciplines, to master the variety of symbols and complexities of their use. At the same time this volume presents the outline of a theory of the language of the apparatus, using this particular edition to exemplify the general problems of text-critical editions. The basic principles of this approach were derived from the theory of syntax (as shown in Wonneberger Syntax) and also from Speech-Act theory.

This manual has grown out of the rather simple idea that grouping text-critical symbols according to their functions would make it easier for students to understand the principles of the apparatus. The first steps towards the realization of this concept were taken with the students of my summer-term proseminar in 1980, and we tried to add at least one Scripture reference to every symbol so that it could be seen in an authentic context. At a Colloquium that same year I outlined the manual I had in mind (see Wonneberger Apparate) and then set to work to incorporate into it each and every item found in the apparatus of BHS. The result was Wonneberger Apparatsprache.

That work in turn has been changed and added to the present volume: i) There is a new chapter, "The Masora", to help beginners take their first steps into the Masoretic apparatus, which in BHS can be clearly read for the first time and will prove helpful in exegetical and text-critical work. ii) Many additions and corrections in details and a few changes in the "Hierarchy of Text-Critical Functions" have been made, and in some cases sigla were moved to other paragraphs. iii) The following topics have been treated more thoroughly and now appear as distinct chapters: "The Reference System" and "Critique." iv) Some useful tables have now been added in the Appendix.

Much of the work on the German text was done with the aid of a former student of mine, Werner Schiewek, who not only shared many a Saturday with me at the terminal, but also contributed to the material itself in many ways. The English translation was done

by Dwight R. Daniels, who took time off from his doctoral dissertation to struggle with the complexities of German academic style. My thanks also go to all those who have contributed to this manuscript by details or critical remarks. Readers are invited to submit any remarks that might help me improve this manual.

The present volume was produced with the aid of electronic data processing. While the translation was done using the facilities of the computer center of Hamburg University, the general editing was done using the NEWLIB system developed by Dr. Harald Butenschön, who over the years has implemented many a new feature to make editing easier for me. The type-setting was done with a system that was developed in cooperation with Dr. Peter-Klaus Schilling; a description can be found in Wonneberger Exégèse. Thanks are due to the Deutsches Elektronen-Synchrotron (DESY), Hamburg, for having provided the opportunity to develop and use the systems mentioned above.

Hamburg, April 9th, 1984

R. W.

Preface to the Second Edition

The fact that a second edition is in order seems to show that *Understanding BHS* has found a niche among the standard reference books in biblical studies, along with its sister editions in German (Wonneberger Leitfaden ^{2}1986) and Japanese (in the press).

To keep the price of the book within convenient range of the student pocketbook, the basic concept was left untouched and the new material added in the German edition has not been included here. But considerable effort has been expended in correcting errors in the first edition and in bringing bibliographical references up to date. The whole book has been recomposed by the Gregorian University Press.

Several readers and reviewers of the first English edition and of the German editions have provided corrections and useful observations which have helped to improve the manual. My thanks go to them and especially to James Swetnam, editor of Subsidia Biblica, who saw this second edition through the press.

Further suggestions and corrections of mistakes would be appreciated.

Mainz, July 13th, 1989

R. W.

Preface to the Third Edition

Guessing from the continuing demand, this booklet still is considered a useful companion by users of Biblia Hebraica Stuttgartensia, and so both the author and the publishers are pleased to see it into its third edition, which comes about twenty years after the underlying concept was first published (Wonneberger Apparate).

The basic concept underlying *Understanding BHS* is twofold. As sort of a first aid kit, it will help decipher the complicated entries of the apparatus, while for the more advanced users, it will help with understanding the basic concepts of the critical apparatus and also some of the peculiarities of textual criticism.

As this concept is closely related to BHS itself, there is no real need to change what has proven useful through so many years. And, as with the second edition, it is still considered essential to keep the price of the book as affordable as possible. So the main body of the book is left untoucheed, and necessary additions are made in the section "Additions to the Third Edition" below. These few additions should suffice to point readers to the wealth of more recent literature on textual criticism.

My thands go to Martin Rösel for his suggestions on the material to be added, to James Swetnam, editor of Subsidia Biblica, and to Robert F. O'Toole, Rector of Pontifical Biblical Institute, for their support in preparing the third edition.

As before, suggestions and corrections of mistakes are welcome.

Mainz, March 31, 2001

R. W.

Additions to the Text in the Third Edition

The following additions are marked by an "a" for Addendum in the margins at the locations given in brackets.

1. As an alternative to Würthwein Text, there is now the manual of textual Criticism Tov Criticism, with its companion edition in German, Tov Text. A lot of actual textcritical reasoning is found in Barthélemy Critique. For the impact of textual criticism on redaction criticism see Wonneberger Redaktion 53-55 and passim [Section 1.2 On Literature, p. 2f].

2. Analytical access to the LXX is provided by Taylor Lexicon [Section 3.3.1 Major Sources, §23 Major Sources; p. 29, note 62].

3. Better access to the Qumran texts is now provided by Abbegg / Flint / Ulrich Scrolls. [Section 3.3.1. Major Sources, §23 Major Sources; p. 30, note 63].

4. Access to the Masorah is supported by Kelley / Mynatt / Crawford Masorah, see also Mynatt Notes. [Chapter 54 The Masora, p. 61, note 96].

5. For the the application of linguistic concepts on redaction criticism see Wonneberger Redaktion, for a broader view on language issues see Wonneberger Sprache. [Section 1.4 Using the Presentation, p. 5, note 16].

Table of Contents

CHAPTER 4

Critique

CHAPTER 5

The Masora

Index of Paragraphs and Figures

CHAPTER 1

Introduction

1.1 The Topic of Editionskunde

Since its appearance, "Biblia Hebraica Stuttgartensia" (BHS) has been discussed in quite a number of reviews and has also been compared to its predecessor BHK.[1] An important point of criticsm which is shared by many reviewers is that in BHS the Apparatus has not been designed according to homogeneous criteria. The different books of the Bible were prepared by different editors,[2] but the special circumstances of the editorial process did not allow the criteria to be agreed upon by the various editors.[3] Moreover, though one might accept such variety for didactical purposes,[4] the various sets of principles are nowhere stated. This lack of scientific control of the design of the apparatus is a serious defect.

This holds not only for the choice of textual variants (important items are missing every now and then), but also for the terminology used in the apparatus (not all the terms are listed and defined). This is a severe obstacle, especially for a beginner, making the entrance into an exacting discipline even more difficult than necessary.

The current state of affairs[5] can be improved by adding to the twin pillars of text-criticism,[6] "textual transmission"[7] and "variant evaluation" (i.e. text-criticism in the narrow sense),[8] a third pillar.

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[1] Abbreviated before the appearance of BHS only as BH or according to the number of the edition as BH^3. (For explanation of bibliographical references see Bibliography, p. 77.)

[2] A list of contributors is given in BHS ii.

[3] Some background information on this can be found in Kellermann Bemerkungen.

[4] See below "Evaluative Expressions" p. 40

[5] For the history of text-criticism cf. Kraus Geschichte; a recent historical sketch and state-of-the-art report with many bibliographic references is given in Goshen-Gottstein Criticism.

[6] Some general introductions to text-criticism are: Coppens Critique; Klein Criticism; Roberts Text; Weingreen Introduction; Würthwein Text English (cf. note 11 p. 2); cf. also Eißfeldt Introduction, part V.

[7] See the general introductions (note 6) and state-of-the-art reports (note 5).

[8] While the commentaries generally deal with questions of text-criticism in a sort of short-hand (cf. Goshen-Gottstein Criticism 397 note 116), the process of

We have called this pillar "Editionskunde" — "edition information" — and we distinguish three aspects of Editionskunde: i) the special, dealing with the concrete problems of a certain edition; ii) the comparative, examining the designs of other editions; and iii) the general, treating the general principles of critical editions.

One might assume that at least the unique aspects of Editionskunde for an edition would be treated in that edition. However, this varies from edition to edition. For example, in Nestle–Aland NT as in the previous editions there is an extensive introduction in which the general format of the edition and in particular the language of the apparatus is discussed in detail. On the other hand BHS offers only a list of the sigla[9] which merely gives the unabbreviated Latin terms but does not give their meanings in the other languages of the preface.[10] Also lacking is a discussion of their use and examples for analysis. Even the introduction is of little help in this regard.

1.2 **On Literature**

The beginner as well as the scholar in a related discipline who only occasionally reaches for the Hebrew text are thus both in need of assistance.

A The standard textbook, Würthwein Text English[11] (henceforth WTE), discusses the history of the text and mentions in passing some of the sigla connected with that history.[12] But it never treats of the general format of BHS or BHK. And while some understanding of the text-critical apparatus of BHS can be gleaned from studying this book, it is only at the price of plowing through a great deal of material relevant only for the specialist.

There is now available for the English-speaking user a small brochure which partly fills these gaps (Rüger Key). It presents the Latin expressions of the apparatus in alphabetical order and supplies each with an English translation and a passage where the

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text-critical reasoning has now been explained in Barthelémy Critique. For methodology see Tov Criteria.

[9] "Sigla et compendia apparatuum" BHS xliv-l.

[10] The German meanings of the BHK sigla are given in BHK Hebräisch–Deutsch.

[11] This is a revised translation of the 4th German edition of 1973, which was the first edition to include the sigla of BHS. The bibliographical references have been updated at several points.

[12] WTE 229-233 offers a "List of Sigla" in which those of BHK and BHS are listed side by side.

expression is used.[13] The second part gives a short selection of the apparatus, also with a translation but without an example. The brochure is thus essentially a lexicon of the Latin expressions of the language of the apparatus[14] but contains no information on the text-critical function of the expressions.

1.3 Our Presentation

We also hope that our presentation of the Editionskunde will allow the desired sigla to be quickly located while at the same time introducting the reader to the structure of BHS and contributing to the basic theory underlying a critical edition. We first treat the apparatus of BHS. We then evaluate the results of the presentation and finally give an introduction into the Masora. We have tried to illustrate the most important steps in the process with a few examples. Lists and tables have been compiled in the appendix for easy use.

1.3.1 *Overview Over the Chapters*

In chapter 2, "The Reference System," we explain how the apparatus is connected with the text and look at a few exceptions. Chapter 3, "The Language of the Apparatus," is the heart of our presentation, since this is where the items to be explained are most numerous and where most of the difficulties occur in practice. There is a special introduction explaining how this chapter should be used. Our presentation of the language used in the apparatus reveals a few weak points, which are then discussed in chapter 4, "Critique." In chapter 5, "The Masora.", we offer practical instructions for the use of this valuable tool and illustrate them with an example.

1.3.2 *Overview Over the Appendix*

At the end of our presentation is an appendix which includes some tables for quick reference. Appendix 1, "Genealogical

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[13] Where possible, the abbreviations are indicated by placing in parentheses that portion of the word which does not appear in the siglum. However, not all the abbreviations which BHS lists itself (cf. note 9) appear in this list, since some of them (e.g. "abl, ass, fut, gen, pu, raph") obviously are not used in the apparatus of BHS. A few occur only in the unabbreviated form (e.g. "omn, p") or in a different abbreviation (e.g. "scl"). Others are lacking: "calamus" Neh 1,9; "dominabunt" should be read for "dominabuntur", "aequavit" should be translated as "has assimilated" (see §49 p. 44).

[14] Finding the desired abbreviation has been made easier by printing the alphabet on the outer edge of the pages, which become progressively wider. The relatively small size (21x13 cm; 20 pages) also facilitates easy use.

Overview of Textual History," will facilitate an overview over the "Major Sources" p. 29. Appendix 2, "Hierarchy of Text-Critical Functions," forms the backbone of our presentation of "The Language of the Apparatus" p. 11 and should be consulted to get an impression of the architecture of this chapter. Appendix 3, "Hebrew Numbers," is given, since familiarity with the Hebrew numerical symbols is necessary for making use of the Masoretic apparatus. In appendix 4, "Corrigenda in BHS", the known errors of BHS are listed.

1.3.3 *Indexes and Cross-References*

Expressions belonging to BHS are given in a separate index. In important cases cross-references are made to headings, to figures and paragraphs, and to footnotes. Page references given in this context refer to the beginning of the corresponding section. Footnote references in some cases refer to notes to be found in other parts of the book.

1.4 **Using the Presentation**

Our presentation can be used in several different ways. It offers the beginner as well as the advanced student the opportunity to proceed inductively. Without having to make a detour through a textbook it is possible to begin directly with the apparatus. The elements which occur in an actual entry in the apparatus can be looked up as in a lexicon. The index leads to a table in which the English meaning of the siglum is given and then discussed. In a few cases reference is made to a discussion elsewhere. If the student takes the time to glance at the other sigla in the same paragraph, he or she can obtain more relevant information than was originally sought (the "take-along effect"). If one then notes the position of the paragraph within the "Hierarchy of Text-Critical Functions" p. 70, each element can be quickly traced back to the major text-critical categories. With a little practice one will gain a feel for the inner relationships of the language of the apparatus.

The teacher will find here a systematic structuring of the language of the apparatus which he or she can use when introducing the apparatus. In this regard the passages given can be helpful in studying the use of the various sigla. For this reason grammatical concepts and Biblical books are covered.

Even the scholar who is familiar with the principles of text-criticism may be surprised at the number of elements employed

in the apparatus, which in turn may lead to a greater appreciation of the difficulties encountered by the beginner.

For those who have a special interest in BHS, not only have the minor errors been noted, but questions dealing with the underlying conception of BHS are also raised, without thereby detracting from its immense value. The register makes it possible to see at a glance which sigla are not explained ("¬"), which expressions appear only in unabbreviated form and so are also not explained ("NOSIG"), and which sigla do not actually seem to have been used (see "The Mechanics of the Presentation" p. 12).

For those specially interested in text-criticism a new conception of an apparatus language is sketched. Then, when the sigla are grouped hierarchically, the question immediately presents itself as to rules governing such an edition and whether these rules have any similiarities with those of other editions. Are there general rules, a knowledge of which would greatly ease comprehension and perhaps also lead to an improvement of the actual editions? Such an example can be seen in the comparison of different reference systems (see "The Reference System" p. 7). At the same time a few problems of the apparatus language of BHS will be discussed (see "Critique" p. 57). Those sigla that are not decoded are listed in the Indexes ("¬").

Those whose interest is linguistic will find the attempt made here to examine a field on the basis of linguistic considerations. The categorization of the elements is oriented on the Speech-Act Theory.[15] Statements of the apparatus were regarded as speech acts and grouped according to their illocutionary force. Another contribution was made by the ideas of linguistic structuralism.[16] With their aid it is ascertained which of the elements can occur in combination in a text-critical statement (syntagmatic relation) and which cannot (paradigmatic relation). Thus "𝔊" and "om" can occur in combination, whereas "pr" and "om" cannot. Linguistic strictness, however, has had to give way to usability. But in a new conceptualization of the language of the apparatus greater simplicity and clarity could certainly be achieved. Our presentation seeks to prepare the way for this step.

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[15] This theory has been developed by John Langshaw Austin and John R. Searle and has become a dominant theory in the field of linguistics. A basic treatment of this theory can be found in almost all of the more recent introductions to linguistics, see also Wonneberger–Hecht Verheißung.

A [16] For more on the methodological concept, cf. Wonneberger Syntax; see also Wonneberger Approach.

Chapter 2

The Reference System

The textual transmission is presented in BHS and other modern editions in the following manner. A single text is selected as the base text[17] and is printed without alteration.[18] Other texts are then used to indicate divergencies from the base text. The connection between the base text and the variants is produced by the reference system. For this BHS uses small Latin letters. The BHS system, unlike that of e.g. Rahlfs Septuaginta, marks the appropriate words in the base text, and, unlike the Nestle–Aland NT, gives no indication in the base text as to the nature of the variant.[19] This system approaches its limits when larger sections must be treated.[20]

2.1 An Example of the Reference System: 1R 7,47

An example in which three reference letters occur on a single word is found at the beginning of 1R 7,47. It is reproduced in Fig. 1. We treat them in order:

a) The letter [a] stands before the first word. If a second [a] followed, e.g. Zeph 1,8, this would be a bracket such as that to be treated under [b] below. Since no [a] follows, this letter refers to the entire verse. The criteria: i) the letter must stand before the first word of the verse. ii) the letter must stand singly in the apparatus.
b) The letter [b] also stands before the first word. But here a second [b] follows after the fifth word and in the apparatus the [b] is doubled. The two letters refer then to the words between them.
c) The letter [c] stands after the word. The letter does not occur previously in the verse and appears singly in the apparatus. Therefore, it refers only to the word in front of it.

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[17] For BHS as for BHK this is Codex L; see § 39 p. 37.

[18] Even obvious errors of L have to wait in BHS (as distinguished from BHK) for the apparatus to be corrected.

[19] On this cf. also "The Masoretic Reference System" p. 64 and "Reference to the Listing Apparatus" p. 65. The reference system of BHS is compared with other reference systems in Wonneberger Apparate 339-343.

[20] See below, "Special Cases" p. 9.

Textus	*Apparatus*	
c וַיַּנַּח ba	a	cf 45 c ||
	b-b	var ad 48 aαβ; cj bαβ c 45 cf 𝔊 ||
	c	𝔊 w^c^bd cf 48 ||

Fig. 1. An Example for Reference from 1R 7,47 BHS: The three kinds of reference occur with one word.

2.2 **Types of Reference**

2.2.1 *Reference to the Critical Apparatus*

On the basis of the usage of the letters[21] two different cases can be distinguished: 1) markings and ii) bracketings.

i) in the case of markings the letter stands after (left of) the word or verse number[22];
ii) in the case of bracketings the letters stand once before (right of) the first word and once after (left of) the last word in question. The letter then appears doubled in the apparatus.

Markings refer to the element after which they stand, i.e. to the verse or the word,[23] whereas bracketings refer to the word groups that they frame.[24]

2.2.2 *Reference to Verses and Parts of Verses*

It is a tradition in exegesis to count the parts of a verse according to the Masoretic accents. On the first level, the part before the Atnach is indicated by "a," the part after it by "b." On the second level, "α" is the part in "a" or "b" before the Zaqef qaton and "β' the part after it.[25]

2.2.3 *Reference to the Masorah*

In addition to the Latin reference letters, there is also a small circle (°) in our example. It shows that there is a corresponding

[21] Cf. the presentation in BHS xliv.
[22] This is more in accord with the logic of the system than the description "before the first word."
[23] Occasionally also to a Parashe, e.g. 2S 12,13.
[24] Disruptive is the overlap of marking and bracketing at the beginning of a verse, e.g. Zeph 1,8.
[25] A "γ", however, will sometimes be found in the literature, diverging from the consistent binarism of the Masoretes.

entry in the Masora (for details see "The Masoretic Reference System" p. 64).

2.3 Special Cases

A series of special cases occurs. For example, an entry can refer to several verses or even to larger passages.[26] Occasionally unusual elements such as chapter numbers or gaps in the text are referred to.

2.3.1 *Multiple References*

When a single comment on several words within a verse is given in the apparatus, the appropriate letter is placed next to each of the words, e.g. "[a]" five times in Jer 51,34. Here the first person plural forms of the text (Ketib) are all corrected to the singular form by the Masoretes (Qere).[27]

Occasionally similar comments are combined: "[a.b] 𝔐 𝔊 invers" Gn 31,17; "[f.g]" Da 4,33 or offered as alternatives: "[a-a.b-b] alterutrum prb add" Da 4,33.

If a variant occurs several times, it is noted only the first time and afterwards referred to, e.g. " 𝔊[L] Μεμφιβααλ" 2S 4,4 [b], referred to in 2S 19,25.26.31; 2S 21,7.[28] Unfortunately this entry does not contain forward references that would show that there are similar instances; in other words: no grouping of similar cases is done in the apparatus.

2.3.2 *Reference to Sections*

Sometimes not all the words of a specific reference are indicated in the text. In Mal 2,15 the closing bracket to [c] is omitted, perhaps because the abbreviation "hemist" in the apparatus indicates that the remainder of the verse is meant.

In a few cases verses are combined in the apparatus, e.g i) Ez 40,7.8.9; ii) Ez 48,2-7; iii) "inde ad 4,34" Da 3,31; iv) "4-22 add?" Da 9,4;[29] similarly for transposition: v) "ordo perturbatus, compone ‹textus›" Jer 40,1; vi) For the list of kings in Jos 12,9

[26] The entry for 1R 3,14 is missing in the apparatus.

[27] In BHK only the first occurrence was marked and treated in the apparatus: "id in verbis sequentibus" (id = idem), with the result that no indication was given for the remaining four forms that a variant existed.

[28] The reference should be corrected, see Fig. 71 p. 74.

[29] With the exception of v. 4 no indicaton is given either in the text or in the apparatus that a variant exists (cf. also § 56 p. 49).

the following comment is given: "^{a}9-24a 𝔊 * om אחד". but no further mention of this is made in the verses themselves.

Even more general is the comment "sic semper C, L alias sine meteg" 2R 14,29. Without any corresponding reference in the text the apparatus to Job begins: "1/5 fere huius libri deest in 𝔊 ".

Occasionally portions of the text itself are used as concepts in the apparatus, e.g. "in 12-18 𝔐 𝔙 ואת ante omnia nomina avium (excepto ‹texto› 18) ut Lv 11,12"[30] Dt 14,12.

2.3.3 *Reference to Chapter Numbers*

Another special case is encountered when the statement in the apparatus immediately follows the chapter number, e.g. "numerus › L"[31] or "sic L pro ע" Ps 70.[32]

That Ps 115 is connected with Ps 114 is noted under v.1 and not after the chapter number.[33] That for subsequent psalms the numbering in L does not agree with that of BHS is a natural consequence, but is nowhere mentioned.

2.3.4 *Reference to Gaps*

The comment "exc numerus" 1R 7,31 is referred to by the letter ^{d} in the text which, contrary to the rule, is connected with the following word. Since this is a case of omission, the reference is not to be connected with either the preceding or the following word but rather with the space between them. In other cases there is a Parashe in the text to which reference can be made, e.g. 1S 20,27.

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[30] "In verses 12-18 Samaritanus and the Vulgata read 'and the' before all the names of the birds (with the exception of ‹Text› verse 18) like Lv 11,13".

[31] Ps 1; Ps 35; Ps 38; Ps 39; Ps 44; Ps 71; Ps 81; Ps 83; Ps 87.

[32] L has the incorrect number לע (30 + 70 = 100).

[33] Cf. also Ps 117; Ps 118.

Chapter 3

The Language of the Apparatus

Our presentation of the language of the apparatus has two main goals. The first is to document the individual sigla and the second is to show how the sigla relate to one another and which text-critical phenomena they represent.

3.1 **Presentation of the Apparatus**

In the following paragraphs we will explain the particulars of our presentation.

3.1.1 *The State of the Apparatus*

The implicit conception in BHS seems to have as its point of departure that text-critical statements are formulated in Latin and then written down in a type of short-hand. Better access to the apparatus, however, is only possible when one recognizes that this is really a language in its own right. Then the descriptive procedures which have been developed for language in general can be profitably employed. It is also then possible to ask whether the construction of this language adequately fulfills its intended function.[34]

The scope of this language can hardly be derived from BHS itself since, for example, the unabbreviated expressions are nowhere presented, with the result that an overview of the special characteristics of the language of the apparatus is difficult to obtain.[35]

It is also difficult to obtain an overview of the sigla, not only because they are presented in alphabetical order, but also because, unlike the many Masoretic sigla, no examples are given to illustrate their use. Finally, there are several phenomena which cannot be communicated by a single siglum. We treat these in the section entitled "General Characteristics of the Apparatus" p. 50.

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[34] See section "Critique" p. 57.

[35] Rüger Key does distinguish between text-critical expressions in the narrow sense and those from auxiliary translations, cf. § 7 p. 19.

3.1.2 *The Scope of the Presentation*

Our goal is to achieve an overview of the language of the apparatus that is as comprehensive as possible.

1. The following are exhaustively presented:

a. the sigla;[36]
b. the remaining text-critical expressions;
c. the most important general phenomena of the language of the apparatus.

2. The following are not presented:

a. the expressions used in Latin auxiliary translations (cf. note 35 p. 11);
b. the major sources specified with indexes (cf. § 23 p. 30).

3. Several examples of the combination of text-critical expressions are given in section "Unabbreviated Latin Expressions" p. 54.

4. The following information, which is discussed more closely below, is given for each expression:

a. the abbreviated siglum or the text-critical expression;
b. in case of a siglum, its meaning is appended with "—", or, if not given in BHS, with "—¬";
c. sample occurrences of the siglum;
d. the English translation of the expression;
e. explaining comments.

5. With respect to the sample occurrences:

a. When it can be assumed that all occurrences are listed, we denote this by "ALL".
b. When no occurrence could be found, we denote this by placing "#" before the siglum. Such elements can be easily found in the index under the symbol "#".
c. In a few cases we have referred to other portions of the presentation.
d. In all other cases at least one occurrence is listed.

3.1.3 *The Mechanics of the Presentation*

In the next six sections we discuss the principles which govern our presentation of the language of the apparatus.

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[36] When a siglum is fully written out although an abbreviation is available we denote this by "FULL".

3.1.3.1 Symbols

When in our description we are dealing not with individual elements but rather with entire groups, we denote this by placing the corresponding expression in pointed brackets. Curved brackets are used to avoid confusion with the parentheses in BHS. The following symbols are employed:

{} — curved brackets to avoid confusion with the parentheses used in BHS
‹› — pointed brackets to denote general symbols (variables) in the presentation, e.g.:
‹aleph› — Hebrew letter {§ 10 p. 21}
‹Index› — raised notation {§ 37 p. 36}
‹nomen› — Name {§ 7 p. 19}
‹siglum› — symbol or abbreviation in BHS {BHS xliv-l} cf. Rüger Key
‹textus› — cited or reconstructed text[37] {§ 2 p. 17; § 6 p. 19; § 21 p. 28} for Greek or italicized transliteration, cf. "Type-Faces" p. 53
‹locus,-i› — biblical reference(s) {§ 10 p. 21}
‹versio› — translation {§ 45 p. 41}
‹versus› — verse {§ 10 p. 21}
‹editio› — edition {§ 41 p. 38}
‹x› — number
FULL — written out □ although an abbreviation is available, the siglum is written out in full
ALL — all □ occurrences are listed without exception

3.1.3.1 The Individual Elements

The sigla and a series of unabbreviated expressions in the apparatus are presented in tables. Entries in the tables have the following form:

‹siglum› — ‹Explanation in BHS› {‹location(s)›} ‹English translation›} (‹comments›)

All biblical references are given according to the abbreviations used in BHS.[38] When no siglum, no explanation or no example is available, we denote this by the following symbols:

— — separator between ‹siglum› and explanation from BHS
¬ — explanation is not given in BHS for this siglum

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[37] In some cases Hebrew quotations from the apparatus are represented by the symbol ‹textus›.

[38] In this manner we avoid using a set of abbreviations in our text which differs from those of BHS, which would unnecessarily complicate matters. On the abbreviations see § 44 p. 39 (OT) und § 35 p. 35 (NT).

→ — a different abbreviation is used for this ‹siglum› in other places

‹siglum› — no occurrence of this ‹siglum› could be found

□ — separates general and bibliographic references from the foregoing text

Some of these special cases appear in the index, e.g. #. The symbols "from", "dependent on" and "influenced by" are explained in the section entitled "Major Sources" p. 29.

3.1.3.3 Use of Indexes and Cross-References

Cross-references as described in "Indexes and Cross-References" p. 4 are used to indicate that a siglum is also used in other contexts, can have other meanings, etc. In most cases a glance at the appropriate index reveals whether or not a siglum is treated in more than one place. Footnote references in some cases refer to notes to be found in other parts of the book.

3.1.3.4 Categorization of the Individual Elements

The individual sigla and elements have been collected and placed in categories according to their function. These categories have in turn been numbered as paragraphs ("§").

Within each paragraph we first present the sigla and elements in a list. This is followed by an explanation, some examples, and critical comments.

3.1.3.5 The Hierarchy of the Categories

The various categories of sigla (paragraphs) have been arranged in an hierarchical pattern according to their function.[39] Only on the basis of this arrangement can the step be taken towards a systematic overview of the apparatus, since every element has in this arrangement as in a grammar its systematically appropriate place. This systematic arrangement not only allows certain problems of the language of the apparatus to be seen for the first time, it also provides a firm foundation for the future development of the language of the apparatus.

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[39] See below "Explanation of the Main Categories" p. 15

3.1.3.6 Presentational Problems

Whereas BHS has as its point of departure the meaning of the individual words comprising the text-critical expressions, our presentation is based on their text-critical function. As a result, the same expression can appear at various places in our presentation. Examples of this occur especially in §45 p. 41.

While in these cases there is a difference in the text-critical function, in other cases there may be differing opinions regarding the proper categorizaiton of an expression. This problem would largely disappear, however, were one to conceptualize the language of the apparatus from the very start according to text-critical functions.

3.1.4 *Explanation of the Main Categories*

The following presentation of the language of the apparatus of BHS take a first step towards a linguistic description, in that it arranges the sigla in the following main categories:

- Presentation of Variants
- Statements of Origin
- Critical Statements
- General Expressions
- General Characteristics of the Apparatus

At this point we wish to give a short characterization of these main categories.

Presentation of Variants: Since the primary task of the apparatus is to disclose the transmisson of the text, its first task is the "Reproduction of the Text."

But in many cases it suffices to employ concepts which describe certain portions and peculiarities of the text ("Substitutional Expressions"). Further simplifications are achieved when the relationship of the variants to the text can be given ("Relational Expressions"). Such relationships are: omission, addition, replacement, transposition.

Statement of Origin: It is not enough merely to cite the divergent text or to indicate this by substitution. The provenience of the text must also be given. We have summarized these statements under the concept *Statement of Origin.*

The most important group is formed by the "Major Sources," including translations and fragments, which have been assigned a symbol in Gothic script. But the writings of the New Testament, the early Church and ancient Judaism have also preserved certain

readings. Consequently we treat them as "Quotation Carriers." Beyond these there is a series of special cases.

Critical Statements: The text-critical judgment of the editor also finds expression in the apparatus. In this category belong the "Evaluative Expressions," which give information on the certainty and reliability of the text or attempts to improve it. The "Correctional Directives" show the reader how the text is to be improved.

The "Explanations" cite material upon which emendations can be based for which there is support in the textual transmission. A special case is formed by the 'etymologies', in which cognates from related languages are utilized. Occasionally "Background Information" is also given. It is in connection with this background information that a large portion of the Masoretic notations should also be treated.

General Expressions: Since the apparatus is based upon normal Latin, it contains several general expressions which do not represent specific text-critical functions.

General Characteristics of the Apparatus: In this category are listed those phenomena which deal with the structure of the language of the apparatus, e. g. the different type-fonts. Cross-sectional presentations, e.g. to the numbers, are also given.

3.15 *The Hierarchy of the Text-Critical Functions*

These main categories will be sub-divided in the following sections by subject headings. The subject headings in turn are further sub-divided by the titles of the individual paragraphs. In this manner a hierarchy of the text-critical functions is created, which we present in the appendix "Hierarchy of Text-Critical Functions" p. 70.

This hierarchy of the text-critical functions is the backbone of our presentation. It shows us in the first instance how the language of the apparatus of BHS is structured and thereby gives us conceptional framework by which we can structure our own text-critical knowledge. It can also be understood as a model of how a language can be structured for a text-critical apparatus. Consequently, this hierarchy can serve as the basis for critical discussion of the existing apparatus language and the development of future concepts.

3.2 **Presentation of Variants**

The goal of the apparatus, which is to reproduce alternative readings, is accomplished in the simplest cases by literally citing the variant ("Reproduction of the Text"). This alone, however, is an insufficient presentation of the readings. It is also necessary to indicate the portions of the text to which the variants relate.[40] Since the apparatus is formulated as succinctly as possible, certain cases are not reproduced literally but rather by use of concepts ("Substitutional Expressions"). The same holds true for relationships between the text and the variants ("Relational Expressions" p. 27).

3.2.1 *Reproduction of the Text*

There are a series of possibilities for presenting variant readings, the most important of which is their literal reproduction.

Reproduction of Source Texts §2

‹textus› — reproductio textus {Gn 1,7; Dt 11,8} literal reproduction

: — signum sop pasuq {Gn 23,17} Soph pashuq

‸ — accentus atnaḥ {Jes 1,9; Dt 3,13} Athnah

‹rebia› — accentus rebia {Ez 12,25} Rebia ☐ cf. §8 p. 20

[...]—¬ lacuna {1S 2,8} a break in the text ☐ e.g. in ℭ

]— lacuna {1S 10,25} a break in the text ☐ e.g. in ℭ

lacuna {Ex 18,11; Esr 6,4; Neh 9,5} a break

margo,-inis {Hi 9,6} the margin

erasus,-a,-um {2S 10,16} erased

sub rasura {Ex 36,29} under the erasure (in a palimpsest) ☐ cf. WTE 8

transscriptio {2Ch 22,1} transliteration

When a variant is literally reproduced the vocalization is often lacking, but not always (e.g. Dt 11,8). Accents are indicated by name (see §8 p. 20).

Abbreviations §3

/ —¬ praesentatio abbreviata formarum plurium {1S 1,24; 1S 10,25} abbreviated presentation of differing forms ☐ other meaning in §59 p. 51

/—¬ ordinatim {2S 9,11} respectively ☐ other meaning in §59 p. 51

() — praesentatio abbreviata formarum plurium {Jes 1,27} abbreviated presentation of dif-

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[40] See "The Reference System" p. 7.

§3 Abbreviations Cont.

fering forms ☐ other meaning in §41 p. 38; §45 p. 41; §55 p. 48

[] — praesentatio abbreviata formarum plurium {1S 9,25} abbreviated presentation of differing forms

- — lineola transversa {2R 19,5; Jes 2,8; Prv 19,27} abbreviation at the beginning of a word

’ — apostrophus sive aneolus {2R 19,5; Jes 5,18; Prv 19,27} abbreviation at the end of a word

‹aleph› — littera hebraica {Da 3,4} reference to a letter

When a variant is confined to a particular portion of a word, those portions which do not vary are usually abbreviated. In such cases the beginning and ending of a word are abbreviated with different signs (BHS xliv); occasionally both signs occur together, e.g. in "‘נ-" {Prv 19,27}. Similarly the apparatus does not give the punctuation when this does not change. By using brackets or slashes different forms within a word can be represented.

§4 Transliteration

Texts from the other Semitic languages are reproduced in transliteration[41] (cf. also "Type-faces" p. 53). A few examples: "ḥanafa" {Ps 35,16}; "akk šikru" {Ps 35,3}; " 𝔖 w'brḳ" {Ps 35,3}. However, this procedure is not mentioned in the preface and no table indicating the transliterational correspondences is given. This transliteration is an unnecessary complication for the user since he must usually re-transliterate it in order to be able to compare it with the Hebrew text. The difficulty will become evident from the following entry, which contains a transliteration giving a source and a retroversion into Hebrew:

[c] 𝔖 *w'l kl bdj* = ‘ וְעַל־כָּל־עַ ||

Fig. 5. Transliteration and Retroversion: Example Est 5,11

Targums could have been directly reproduced in the square characters.[42]

[41] On transliteration in the sources themselves see §6 p. 19.

[42] One wonders whether it would not be helpful to transliterate the Syriac in the linguistically related square characters. That the Syriac was given in transliteration could be indicated by using a different typeface.

Retroversions §6

‹textus› — retroversio {1Ch 4,15} retroversion

= — indicatio retroversionis {Gn 1,9; 2R 22,4; Est 5,11 (see Fig. 5)} indication of a retroversion, □ cf. §35 p. 35; §55 p. 48

leg — legit,-unt etc {Gn 50,15; Jos 3,17; FULL: Jer 5,24; Jer 23,31} reads (in its underlying text [Vorlage]) □ cf. however §48 p. 44

ad sensum {Nu 24,6} according to the meaning

Retroversions are offered less often in BHS than in BHK (e.g. 1S 13,15 BHK; BHS offers only "+ mlt vb"). On the typeface cf. also "Type-faces" p. 53. A disguised retroversion is marked by "leg" (cf. §57 p. 51), e.g. "Vrs nil nisi 𝔐 legisse vid" [Jer 5,24; Jer 23,31] "the versions appear to have read nothing other than 𝔐".

Although a retroversion makes a direct comparison with the Hebrew text possible, it is still difficult to evaluate just how compelling it is. Retroversions should always be made when the translation is evidently based on a different underlying text (Vorlage) or is itself a conjecture, e.g. 2R 22,4. An important prerequisite for retroversions is the study of translation techniques.[43]

A particular aspect of retroversion occurs when there is question of the form of the original from which a transliteration is made (Murtonen Preliminaries), e.g. 1S 4,21 𝔊 and 1S 14,3 𝔊. In other cases there is almost no difference between retroversion and transliteration, e.g. Est 5,11 (Fig. 5).

Reproduction in Latin §7

‹nomen› {Nu 13,7} reproduction of a name

In the case of the Latin reproduction of a proper name, it is usually necessary to look them up in a lexicon since these words are rarely used.[44] On the other hand it is a helpful simplificaton that various lists of names are reproduced in Latin rather than in transliteration, e.g. 1S 12,11. The same is true for numerals (cf. §62 p. 54).

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[43] Cf. Tov Representation. The aids for making retroversions are summarized in Klein Criticism 62ff and treated extensively in some works on 𝔊, e.g. Tov Use 73-250.

[44] The English forms of these names are given in Rüger Key.

3.2.2 *Substitutional Expressions*

The symbols of the reference system[45] are used to delineate those portions of the text which are to be treated. When describing the variants it is sometimes necessary to discuss smaller portions within such a passage or, conversely, more extensive complexes may need to be examined. In the simplest case this is done by citing the Hebrew text. However, when it is a question of individual symbols such as accents or of characteristics of the text, e.g. metrical considerations, then it is more appropriate to employ descriptive expressions. We call such expressions "Substitutional Expressions", since they substitute for a particular text or portion(s) of a text.

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§ 8 Substitution: Scripture

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acc — accentus {Gn 35,22; Hi 24,5; FULL: Ps 44,9} accent □ Yeivin Introduction § 176-374; other meaning in § 16 p. 25

dageš {Gn 26,1; Gn 38,16; Hi 19,23; Da 3,4} dagesh

maqqef {Ez 25,7 makkef: 2S 10,16} maqqeph □ Yeivin Introduction § 290-306

meteg {2R 14,29} metheg

mlt vb — multa verba {1S 2,16} many words

paenultima acuta {Lv 18,28} accent on the second-to-last syllable

permtl vb — permulta verba {1S 2,10} very many words

raph — raphatum, non dagessatum {#raph} supplied with raphe (no dagesh) □ cf. Ginsburg Introduction 114-136; Yeivin Introduction § 394-416

raphe {Gn 32,18} raphe (no dagesh) □ see raph

rebia {2R 6,27 rebiʿa: Da 3,17} rebia □ cf. also § 2 p. 17

punct — punctum. punctatio {FULL: Nu 7,19-23; Dt 30,8} pointing □ see also § 12 p. 23

sine punctis {Dt 30,8} without pointing

vocales {1Ch 11,22} vowels

Zaqef {Dt 3,13} one of the major accents

The concept "punct" refers to punctuation in general, e.g. in the following comment on the Tetragrammaton (יהוה "Jahwe"): "2 Mss sine punctis" {Dt 30,8}. Of course different pointings can result in quite different meanings: "and Joseph's brothers saw/feared that their father had died" {Gn 50,15} (on the development of the pointing Chiesa Emergence).

Several of the punctuation marks may also be reproduced by writing their names out in full (§ 2 p. 17).

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[45] See "The Reference System" p. 7.

Substitution: Divisions §9

fin — finis {Jos 7,13} end
fin ‹x› — finis versus {Jes 17,6} end of verse ‹x›
init — initium {Jer 3,1} beginning
init ‹x› — initium versus {Ho 5,11; Mi 1,10} beginning of verse ‹x›
interv — intervallum {Jdc 2,1; 1S 17,37} interval
cp — caput {Gn 32,2; Dt 9,1; Prv 30,1; Da 9,2} chapter
v — versus {Jos 7,13; Jer 49,34; 1 Ch 28,20} verse
hemist — hemistichus {Am 1,9; Mal 2,15} hemistich, half of a verse of poetry
locus {Jos 24,26; Da 3,4} place
stich — stichus {Jdc 5,11; Jes 8,23; Ps 26,1; Cant 5,11} stich, an entire verse of poetry
unum nomen {Sach 7,2} one name

A different chapter division is signaled by: "𝔙 𝔖^{w} 𝔗 𝔙 hic incip cp" {Gn 32,2}.

Substitution: Parts of Text §10

add — additum {Gn 33,4; Ex 32,9; Prv 25,13} added, an addition □ see also §45 p. 41
alterutrum {Da 4,33} either one of two
descriptio {Ez 40,7-9} description
excepto ‹Text› {Prv 25,20; Da 1,2} with the exception of ‹Text›
invers — inverso ordine {Gn 19,28; Neh 12,25} in reversed order
insertum {Da 7,11} insertion
latitudo {2Ch 3,4} breadth, width
liber {Da 1,2; Hi 1,1} book
longitudo {2Ch 6,13} length
abstractum {Jer 7,32} an abstract expression
ante {Da 5,25} before
antea {Prv 25,13} before this
post ‹x› {Jer 25,14; Jer 49,34} after ‹verse›
postea {Prv 25,13} after this
annus {Nu 20,1} year
concretum {Jer 7,32} a concrete expression
nom altaris {Jos 22,34} name of the altar
nom filii primi {1Ch 7,15} name of the first son
nom loci {1R 11,15; Mi 1,10} place-name
nomen regis {Am 2,1} name of the king
nom vestimentorum {Da 3,21} name of the garments
numerus {1R 7,31; Esr 1,11} number
ordo {Nu 36,11; Jer 40,1} order
patronymicum {Nu 13,7} father's name
primum {Ez 8,3} the first (portion)
reliquus {Jer 49,34} rest
secundus {Ez 8,3} second
alter {1R 5,14} one or the other
utrum(que) {1R 5,14; Na 1,10-11} the other (also)
sq(q) — sequen(te)s {Ex 10,13; Jos 15,25} following
sensus {Nu 12,1; Jer 5,10} meaning, sense
summarium {Da 5,25} summary
tetragrammaton {2S 2,27; 2S 12,16} Tetragrammaton (YHWH)
threnus {Ez 32,18} lamentation

§ 10 Substitution: Parts of Text Cont.

textus {Mi 5,4; Mi 6,9.10; Sach 5,6; Sach 12,2} text
lect — lectio {Gn 18,22} reading
eadem verba quae ‹loco› {2Ch 36,5} the same words as in ‹passage›
hic {Gn 4,8} here
al ordine {Ex 35,22} in another order
‹aleph›-stropha {Ps 10,5.10} ‹aleph›-strophe of an acrostic poem □ cf. Eißfeldt Introduction § 6,5 (p. 63 n. 14)

This category of expressions, in contrast to the following category, substitutes for portions or characteristics of the text itself.

§ 11 Technical Sigla

numerus — {Ps 83} numbering, e.g. in the psalms
| — Paseq {1S 3,10; 1S 12,21} divider □ BHS Tabula accentuum; Yeivin Introduction § 283-285
] — textus lineae poeticae praecedenti addendus {Ps 4,3.5.9; Da 9,25} excess words in a portion of poetry (in the main text)
‹aleph› suspensum — littera hebraica suspensa {Jdc 18,30; Ps 80,14; Hi 38,13.15 ALL} raised letter □ Yeivin Introduction § 83

This category and the following refer not to the text itself but rather to the older critical editions or to the manuscripts. In the reproduction of the column division in the manuscript the Paseq is sometimes found in the text (e.g. Est 9,6-9), sometimes not (e.g. Jos 12,9-24). A special textual arrangement such as in Est 9,6-9 is also present in 1S 6,17 C (cf. Loewinger Codex fol. 93), but did not find its way into BHS. Certain characteristics of the textual arrangement in other locations as well have not been included in BHS.[46]

§ 12 Masoretic Sigla

Ittur sopherim {‹waw› omissum: Gn 18,5; Gn 24,55; Nu 31,2; Ps 36,7; Ps 68,26; verba omissa: 2S 8,3; 2S 16,23; Jer 31,38; Jer 50,29; Ru 2,11; Ru 3,5.17; verba omittenda: 2R 5,18; Jer 32,11; Jer 51,3; Ez 48,16; Ru 3,12 ALL} omission of the scribes (omitted waw / omitted words / words to be omitted) □ not taken into consideration in the apparatus, cf. WTE 19f; Yeivin Introduction § 91
K — ketib {Jer 51,34; Da 3,10} written form □ WTE 17f; Yeivin Introduction § 93-107

[46] On the graphic structuring of the text see Wonneberger Normaltext, Wonneberger Typesetting.

K^{Occ} — ketib apud Occidentales {Ru 3,9; K^{Oc}: Thr 3,32; Thr 5,18} ketib of the western tradition □ see § 27 p. 32

K^{Or} — ketib apud Orientales {Ez 25,9; Ru 3,9; Thr 3,32} ketib of the eastern tradition□ see § 27 p. 32

Mm — masora magna {in apparato Masoretico, e.g. Gn 1,1} concordance-like listing of the words and phrases which have been given frequency notations in the Mp □ WT5 34f

Mp — masora parva {in apparato Masoretico, e.g. Gn 1,1} notations on the frequency and peculiarities of individual words and phrases □ WT5 34f

Q — qere {Jer 51,34; Jes 12,5} form to be read □ WTE 17f

‹nun inversum› {ante Nu 10,35; post Nu 10,36; ante Ps 107,21-26.40 ALL} inverted nun with point □ a marking in the text to show doubts as to the correct sequence; cf. WTE 17; Yeivin Introduction § 81

punct extr — punctum extraordinarium {Gn 16,5; Gn 18,9; Gn 19,33; Gn 33,4; Gn 37,12; Nu 3,39; Nu 9,10; Nu 21,30; Nu 29,15; Dt 29,28; 2S 19,20; Jes 44,9; Ez 41,20; Ez 46,22; Ps 27,13 ALL} special point □ indicates text-critical or dogmatic reservations, cf. WTE 17; Yeivin Introduction § 79-80 cf. also § 8 p. 20

Seb — sebir (suspicandum est) {Gn 19,23; 1S 12,5;[47] Da 8,9; 1Ch 3,19} marginal correction of an unusual form, □ WTE 17; Yeivin Introduction § 109-110; Reach Sebirin

Tiq soph — tiqqun soferim {Gn 18,22; Hab 1,12; Mal 1,13} correction of the scribes □ cf. WTE 18f; Yeivin Introduction § 89; McCarthy Tiqqune; McKane Observations

Okhl — Okhla we-Okhla {apparatus masoreticus, e.g. Dt 7,6; Da 6,28} largest independent Masoretic compilation □ BHS ix, Yeivin Introduction § 143- § 145

Okh → Okhl {1S 17,51}

General information on the Masoretic sigla can be found in the literature given in note 69 p. 34. The first steps to work with the Masoretic materials are treated in "The Masora" p. 61.

The Ketib–Qere-System[48] is a precursor of the critical apparatus. It reflects the efforts of the Masoretes to leave the text untouched.

With respect to the passages that are traditionally regarded as 'tiq soph', a distinction has to be made between the small number of those that are aceptable from an exegetic point of view[49] and the

[47] The 'Seb' of the Mp refers to the first "and he said" whereas the apparatus correctly relates it to the second "and he said", which should be plural.

[48] Barr Look; Gordis Text; Kellermann Korrektur; Orlinsky Origin.

[49] 1S 3,13; Sach 2,12; Hi 7,20. On Gn 16,13b see Schoors Tiqqun.

larger number of those to be rejected.[50] On the other hand this category only represents a small portion of theological corrections in the text; other types of changes are:[51] 1. "seeing the face of God" or "appearing before God";[52] 2. "God" as agent or direct object;[53] 3. demythologisation;[54] 4. changes in case of a) chosen persons;[55] b) detested persons;[56] c) temple and cult.[57] To notice these corrections may be difficult when studying isolated passages. Comparison of several passages will better show the principles involved.

§ 13 Hexaplaric Symbols

ast — asteriscus {Dt 4,21; Dt 30,2} initial "bracket" for corrective additions □ when other translations agree with original text; WTE 56

ob — obelus {Jos 21,36; Dt 30,18; Dt 4,20} initial "bracket" for corrective deletions □ when 𝔊 is fuller than the original text; WTE 56

metobelus {(non exstat in BHS)} closing "bracket" for "ast" and "ob"

In his Hexapla Origen utilized three diacritical marks derived from Alexandrian philology, and named after the text-critical scholar Aristarchus (217-145 B.C.) From the standpoint of the Hexapla these diacritical marks are to be viewed as synthetic reference symbols;[58] from the standpoint of the BHS, however, they belong to the category of substitution. This can be inferred from the fact that they are not indicated by symbols but rather by sigla.

§ 14 Grammar: Verb-Stems

qal {Jes 32,3} basic form

pi — piel {Prv 11,3; Nu 22,6} usually intensive

pu — pual {#pu} passive of piel

hit — hithpael {Ps 35,16} usually reflexive

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[50] Gn 18,22; 2S 16,12; 2S 20,1; 1R 12,16; 2Ch 10,16; Ez 8,7; Ho 4,7; Jer 2,11; Ps 106,20; Hab 1,12; Mal 1,12; Mal 1,13; Hi 32,3; Thr 3,20; Nu 11,15; Nu 12,12; McCarthy Tiqqune 61-129.

[51] McCarthy Tiqqune 197-243.

[52] a) Ex 23,15; Ex 34,20; Dt 16,16b; b) Ex 23,17; Ex 34,23; Dt 16,16a; c) Ex 34,24; Dt 31,11; Jes 1,12; d) 1S 1,22; e) Ps 42,3; f) Ps 84,8.

[53] 2S 12,9; 1S 2,17; Jes 48,11; Hi 34,6.

[54] a) Dt 32,8; b) Names: i) Jerubbaal / Jerubboshet; ii) Ishbaal / Eshbaal / Ishboshet; iii) Meribaal / Mephiboshet; iv) Eliada / Beeliada / Baaliada.

[55] Moses: Jdc 18,30; David: 2S 5,8; Solomon: 1R 10,8; Elija: 1R 19,3.

[56] 1S 14,47.

[57] 1R 9,8; Jes 19,18.

[58] See "The Reference System" p. 7.

Cont.	Grammar: Verb-Stems	§ 14

ni — niphal {Hi 21,5; Jes 49,15; Gn 7,23} usually passive of qal
hi — hiphil {Hi 33,27; Dt 1,33} usually causative
ho — hophal {Jes 32,3} passive of hiphil
polal {2Ch 20,23} intensive (like pual)
Aphel (syr) {Da 9,1} syriac aphel

Grammar: Parsing of the Verb § 15

fut — futurum {#fut} future
impf — imperfectum {Mi 2,13; 1S 2,28} imperfect (in Hebrew: preformative conjugation)
pf — perfectum {Lv 18,28} perfect (in Hebrew: sufformative conjugation)
act — activum {Jes 51,1; Jes 33,23} active, e.g. for participles
pass — passivum {Jos 10,33; Jos 11,8; 1S 4,2; Jes 30,31; Jes 33,20} passive, e.g. for participles
imp — imperativus {Jes 32,11; Ps 94,1} imperative
inf — infinitivus {Jes 14,9} infinitive
inf abs — infinitivus absolutus {2Ch 18,29} infinitive absolute □ cf. § 16
inf cstr — infinitivus constructus {Ps 75,7} infinitive construct □ cf. § 16
pt — participium {Dt 33,7} participle
1 — 1.persona {Ps 8,3} first person (I, we)
2 — 2.persona {Jes 32,11; Dt 13,12} second person (you)
3 — 3.persona {Jes 49,7; Dt 13,11} third person (he, she, it; they)
energicus — modus energicus {Jds 5,26} special form of the preformative conjugation □ to be found in grammars under "nun energicum"
forma energica → energicus {Jes 27,11; Jes 28,3; Jes 49,15}
intransitivum {Da 9,1} intransitive
verb — verbum (quod a grammaticis vocatur) {1S 4,2} verb □ as opposed to noun; cf. also "vb" § 17 p. 26
* — radix verbi {Hi 19,20} root of a word □ other meaning in § 47 p. 43

Grammar: Nouns § 16

m — masculinum {Mi 6,9-10} masculine
f(em) femininum {Jes 32,11; Nu 24,22} feminine
sg — singularis {Ps 8,3} singular
pl — pluralis Jes 32,11; Ps 7,13} plural
du — dualis {Thr 1,2; Dt 2,24} dual
(stat) abs — status absolutus {inf abs: 2Ch 18,29} absolute state □ cf. § 15
(stat) cstr — status constructus {inf cstr: Ps 75,7} construct state □ cf. § 15
gen — genitivus {#gen} genitive
dat — dativus {1S 2,14} dative
acc — accusativus {Lv 27,31; Da 11,7} accusative □ other meaning in § 8 p. 20
abl — ablativus {#abl} ablative
vocativus {Ps 113,1; Ps 135,1; Da 6,13} vocative
collectivum {Gn 40,10} collective

The abbreviated notations in BHS p. 1 constitute grammatical concepts in the narrower sense, e.g. "imp aram 2 f pl" {Jes 32,11} "Aramaic imperative second person feminine plural." Though BHS merely lists them, we present them here in detail in order to give access to their text-critical relevance, which is not always clear at first glance.[59]

§ 17 Grammar: Remaining Concepts

adverbialis {Da 11,7} adverbial
art — articulus {#art} article
assimilatum {Da 4,14} assimilated
constructio {Hi 31,11} construction
cop — copula {Jes 9,14; Ps 7,10} copula (‹waw› "and")
emphaticum {Hi 11,11} emphatic form
encliticum {Jdc 3,2} enclitic
interrogativum {Ez 13,18} interrogative, question
nom — nomen {2S 12,30; Jes 9,6 FULL; Am 2,1} name
nom proprium — {Ex 2,1; Jdc 10,1} proper name
particula interrogativa {1S 2,27} particle introducing a question
particula interrogativa aram {Jes 44,8} Aramaic particle introducing a question
partitivum {Da 11,7} partitive
phoneticum {Hi 36,27} phonetic
praepos — praepositio {2S 3,27} preposition
pron prs — pronomen personale {1S 1,17} personal pronoun
personalis,-e {1S 1,17} personal
subjectum {Jdc 13,19} subject
suff — suffix {Gn 7,13; Jdc 3,2; Jos 13,17; Jes 14,25} suffix
vb — verbum {Nu 4,32; Na 1,10-11; Hab 1,8; 1Ch 28,20} word □ cf also "verb" § 15 p. 25
unum verbum {Gn 14,17} one (single) word
forma mixta — {Gn 16,11; Jos 16,9; Da 7,8} mixed form
forma poetica {Hi 37,12} poetic form
* forma reconstructa {Jdc 5,26} reconstructed form

The majority of these expressions refer to types of words, though a few refer to portions of text. Note the distinction between "vb" and "verb".

§ 18 Poetry

hemist — hemistichus {Am 1,9; Mal 2,15; Prv 25,13} half a verse of poetry
stich — stichus {Jdc 5,11; Jes 8,23; Cant 5,11} an entire verse of poetry

[59] Cf. the example " 𝔊 𝔙 acc = 'מע' " {Lv 27,31}. What is meant here is that in both translations the preposition is not given and that consequently the indicated accusative can be reconstructed. – Nor is the example given in Gn 35,22 (§ 8 p. 20) immediately comprehensible.

Cont.	Poetry	§ 18

par — parallelismus {Dt 33,13 FULL: Na 1,4; Sach 6,6} corresponding portions of a verse
m cs — metri causa {Jer 51,14; Jes 22,14; Jo 4,19; Sach 13,7; Prv 27,22} because of the meter □ for cs see § 63 p. 55
mtr — metrum {#mtr} metre
metrum → mtr {Ez 31,5; Na 3,17; Ps 26,1}
. ⌐ separator stichi {Jo 2,9} mark which separates one stich from another
, ⌐ separator hemistichi {Jo 2,9} mark which separates one hemistich from another
scandendum {Jo 2,9} to be accented or scanned

Linguistic structures such as 'parallelismus membrorum' play an important role in text-critical reconstruction since they help in limiting the number of possibilities, e.g. Jer 17,1-2;[60] Hab 2,4.

The abbreviation "m cs" is not particularly well chosen since "m" otherwise means "masculinum" (see § 16 p. 25), and "metrum" also receives varying abbreviations.

These concepts refer in part to Semitic grammar, in part to Indogermanic grammar, and in part to both. It is to be noted that no specialized concepts are employed to describe the Hebrew tenses; when however the complicated question of Hebrew tenses is discussed, at least three tenses must be distinguished, i.e. the sufformative-conjugation (SC), the preformative-conjugation (PC) and the narrative (PC with waw cons.). These classes of verbs, however, cannot be accurately represented as "perfect," "future" and "imperfect." But since text-criticism deals with evidence adduced from both Hebrew and other Semitic languages on the one hand and Greek and Latin on the other, it would be helpful to differentiate the grammatical concepts applying to each language group.

3.2.3 *Relational Expressions*

A few sigla indicate a relationship between various texts or between a quoted portion of text and its source or witness. They can be ordered according to the standard relations which are represented in a synthetic reference system by individual symbols,[61] that is, omission, addition, replacement and transposition.

For a few of these situations there are other sigla with a similar meaning. e.g. "dl" and "exc" for omission. These sigla do not

[60] Cf. Hubmann Textgraphik.
[61] See "The Reference System" p. 7.

describe the textual evidence, but rather are editor's instructions for correcting the text. Alternatively, a few sigla are used for more than one function (see §45 p. 41; §48 p. 43). We will return to these situations later (see "Evaluation of Our Description" p. 58).

§19 Relational Expressions: Omission

› — plus quam, deest in {Jdc 10,4} omission

exstat {Ex 36,8; Jos 21,36} exists, is present ☐ opposite of "‹"

om — omittit,-unt {Jos 1,8; 2Ch 6,13} it omits, they omit

§20 Relational Expressions: Addition

+ — addit,-unt {Jdc 9,6} it adds, they add

cj — conjungit,-unt {Gn 1,11} it connects, they connect ☐ cf. §48 p. 43

pr — praemittit,-unt {Jos 1,7; Ps 103,9; 2Ch 36,3} put(s) before ☐ cf. §48 p. 43

§21 Relational Expressions: Replacement

‹Text› {2S 2,2ff} no explicit characterization, rather a combination of ‹Text› and a statement of origin

§22 Relational Expressions: Transposition

tr — transponit,-unt etc, {Ex 30,1; Thr 1,20} transpose(s) ☐ cf. §48 p. 43

huc tr — huc transponit {Gn 12,16} transposes to here ☐ cf. §48 p. 43

asseritur {Jer 25,14} it is delivered

commutavit {1Ch 6,42} has exchanged

Transpositions can of course be formulated in a totally different manner, as the following example shows: " $\mathfrak{G}^{BR}$ apud 28^{b} leg vid, frt recte" {Jdc 20,27}.

3.3 **Statements of Origin**

As opposed to a presentation of the history of the text, our goal here is to identify properly the individual statements of origin.

3.3.1 *Major Sources*

The backbone of the system of referring to textual witnesses is formed by those sources which are identified with capital letters in Gothic script. An overview of the relationships among these is given in the appendix "Genealogical Overview of Textual History" p. 69. In the table the following symbols are employed: from: Date of Origin; dependent on: primary underlying text (primary Vorlage); influenced by: secondary underlying text (secondary Vorlage).

Major Sources	§23

𝔄 — versio Arabica {Da 11,1; Jes 49,5; Dt 1,17} from 7th cent. A.D.; □ WTE 100 dependent on 𝔊

𝔄̈ — versio Aethiopica {Dt 1,17; Jes 49,5; Jes 14,25} from 4th cent. A.D.; dependent on 𝔊 - Rez. □ WTE 98

𝔅 — editio Bombergiana Iacobi ben Chajjim, Venetiis 1524-5 {Da 9,19; 2R 6,32; Dt 33,2; Dt 9,27} Second Rabbinic Bible of Jacob ben Chaim □ 1524-25 dependent on ben Asher (and Naft); WTE 37f; Yeivin Introduction §60

ℭ — fragmentum codicis Hebraici in geniza Cairensi repertum {Gn 37,4; Lv 27,33; Dt 2,25; Jes 49,15; all of Cant} Fragment of a Hebrew codex found in the Cairo Geniza □ WTE 33f

𝔊 — versio LXX (Septuagint) {1S 8,12} dependent on pre-masoretic type □ WTE 49-74[62]

𝔎 — versio Coptica {Gn 39,10; Ex 34,29; Dt 1,28; Ps 119,172} from 3rd cent. A.D.; dependent on 𝔊-Recension; encompasses Bo and Sa □ WTE 96f

𝔏 — vetus versio Latina {Jes 49,8; Dt 1,28} from 2nd/3rd cent. A.D.; dependent on pre-Hexaplaric 𝔊 □ WTE 87-90; edition: VLB

𝔐 — textus masoreticus {Dt 1,44; Dt 4,25} Masoretic recension of pre-Masoretic texts

𝔔 — Qumran Texts {Ps 92,12; Dt 8,7} dependent on pre-Masoretic

[62] Jellicoe Septuagint; Jellicoe Studies; Ottley Handbook; Swete Introduction; Tov Use; Walters Text; editions: Rahlfs Septuaginta; Septuaginta Gottingensis; Septuaginta Cantabrigiensis (especially for Jdc; 1S; 2S; 1R; 2R; 1Ch; 2Ch; Esr; Neh); bibliographies: Brock–Fritsch–Jellicoe Bibliography; Tov Bibliography; recent research is discussed every year in: IOSCS Bulletin; for the vocabulary cf. Moulton–Milligan Vocabulary. A new approach to describe translational peculiarities of LXX might be the application of generative syntax, cf. Wonneberger Stylistics.

§23 Major Sources Cont.

type, from 2nd-1st cent B.C. □ WTE 30-33[63]

𝔖 — versio Syriaca {Jes 28,2; Jes 49,7; Dt 1,26} from 2nd cent. A.D. on; pre-Masoretic type, influenced by 𝔗 □ WT5 96-101; edition Peshitta Leidensis

𝔗 — Targum {Dt 1,17} from B.C. through 5th cent. A.D.; dependent on pre-Masoretic type, influenced by 𝔐 □ WTE 75-79[64]

𝔙 — versio Latina vulgata {Jes 27,11 Dt 1,17} from 4th cent A.D.; dependent on 𝔐, influenced by 𝔊 □ WTE 91-95

ш — Samaritanus {Gn 44,32; Dt 3,11} from 4th cent A. D.; dependent on Samaritan type □ WTE 42-44[65]

The symbols used to indicate these witnesses are easily recognizable by the Gothic script and consequently facilitate an overview. One should keep in mind, however, that these are collective expressions that stand for a sometimes broad stream of individual texts that are to be identified according to need. This is achieved through the addition of indices which refer to individual manuscripts, editions, or manuscript families. For the meaning of the various indices reference should be made to BHS xliv-xlviii and WT5. Much information on these sources and their editions is given in Goshen-Gottstein Criticism.

§24 Scrolls and Papyri

4QPs^b — Ps 91-118 secundum The Catholic Biblical Quarterly 26, 1964, p. 313-322 {Ps 102; Ps 103} a Qumranian text of the psalms

Pap Nash {Ex 20,5.7.10-13.16.17; Dt 5,14} Nash Papyrus □ WTE 33

These witnesses are referred to using normal Latin characters.[66] They cannot be quickly and easily distinguished from those

[63] An overview of the publications on the Qumran texts can be found in Fitzmyer Scrolls. The most important text is the Isaiah scroll.

[64] Cf. also Knudsen Reader; Levine Biography; on the theology and hermeneutics of the targumists Koch Adam 226-232; Koenig Herméneutique.

[65] On the cultural background of Samaritanus (ш) Anderson Mount.

[66] Whereas 4QPs^b is cited in the same manner as the Qumran texts, 1QIs^a and 1QIs^b appear as 𝔔^a and 𝔔^b, respectively. On the non-canonical texts from Qumran see §32 p. 33.

references which, although indicating a witness, do not represent a manuscript or translation.

Codices §25

cod Aleppo {(non exstat in BHS)} ☐ from first half of 10th century, edited by Aaron ben Moses ben Asher; WTE 34f; Goshen-Gottstein Criticism 394 n. 101; edition: HUB (see §41 p. 37)

C — cod. prophetarum Cairensis {Jos 6,20; 1R 7,49} Cairo codex on the prophets ☐ from 895, attributed to Moses ben Asher; WT5 43[67]

Mur — codices manuscripti Hebraici nuper in 'wadi murabba'at' reperti ... {Na 3,8; Hag 2,1} manuscripts found in Wadi Murabba'at (2 cent.) ☐ BHS xlvii; WTE 30f

Naft — ben Naftali{#Naft; FULL Jdc 10,1} cod. ben Naftali from 9 cent; dependent on Occ ☐ WTE 24ff

Sor — codd. Kennicott et de Rossi Soraei {#Sor; FULL: Jdc 6,26; Jdc 14,15} Masoretes from Sura ☐ see Or; WTE 14; Strack–Stemberger Einleitung 21.190

cod Erfurtensis {Ps 69,4} Codex from Erfurt

L — codex Leningradensis B19A {Gn 43,7; Gn 43,28; Ex 33,10; Dt 3,12; Jes 20,1; Ps 115,1} text printed in BHS

The manuscript which forms the basis of BHS has its own siglum: "Codex Leningradensis B 19A". BHS also follows L even where the text contains an obvious error. Consequently the missing Soph pashuq in 1S 17,52 is only reconstructed in the apparatus.

Lost Codices §26

cod Sev — codex Severi {Gn 18,21; Gn 24,7 ALL} Codex Severi ☐ WTE 36

cod Jericho — Codex Jericho {Gn 31,36} ☐ WTE 37

Hill — cod Hillel {Qoh 8,10; FULL: Ex 25,19; Lv 26,9; Da 2,15} Codex Hillel ☐ allegedly written by Rabbi Hillel ben Moses ben Hillel around 600 A.D.; WTE 36

cod Jerušalmi ¬ codex Jerušalmi {Gn 10,19 BHK} Jerusalem Codex ☐ WTE 37

cod Muga ¬ Codex Muga {Lv 23,13 BHK; Lv 26,39} ☐ WTE 37

These Codices are known to us only indirectly, cf. "Quotation Carriers" p. 33.

[67] Facsimile in Loewinger Codex; facsimile of Jer 2,13-33 in Würthwein Text English plate 20; edition in Perez Códice.

§27 Pointing

Karaeus {Lv 18,11} the Karaite □ WTE 23

R. Elia Karaeus {Lv 18,11} Rabbi Elia from the Karite sect □ → Karaeus

Nehardeaei {Jdc 14,15} the Masoretes from Nehardea □ see Or; WTE 14; Strack–Stemberger Einleitung 21.190

Occ — Occidentales (מַעַרְבָאֵי) {Prv 12,18} western Masoretes (Tiberias) □ up to the 3. cent. and 6-8 cent. Palestine; dependent on 𝔐 WTE14

Or — Orientales (מַדִינְחָאֵי) {Da 3,5; Da 9,7; Ez 25,8; Gn 28,5} eastern Masoretes □ cf. sor; Nehardeaei; later in Pumbeditha; from 6th-9th cent. Babylonia; dependent on 𝔐, WTE14

traditio bab — traditio babylonica {Jes 52,14} Babylonian tradition □ see Or

Samar — pronuntiatio Samaritana secundum P. Kahle, The Cairo Geniza 1959, appendix II p. 318 {Gn 1,1} Samaritan pronunciation as given by Kahle

A special type of variant reading is the preservation of a different pronunciaition.

§28 Greek Translators

α' — Aquila {Jes 53,11; Jes 49,7} ca. 130; dependent on 𝔐; literal translation; WTE 53f

ε' — Quinta, quae dicitur, Origenis {Ps 139,20; Ps 94,1} one of the Greek translations used by Origen in his Hexapla □ see WT5 66f

θ' — Theodotion {Jes 53,11; Jes 49,7; Ps 94,1} from 2nd cent. A.D.; dependent on 𝔐; revision of an existing Greek translation; WTE 53f

σ' — Symmachus {Jes 53,11; Ps 94,1} from 3rd cent. A.D.; dependent on 𝔐; compromise between literal and idiomatic translation; WT5 65f

§29 Origen's Synopses

ο εβρ' — ὁ Ἑβραῖος Origenis {Nu 16,1; Ps 9,1} the Hebrew text of Origen's Hexapla □ WTE 55-57

οι γ' — οἱ τρεῖς (ἑρμηνευταί)} collective term for α', θ', σ' □ WTE 55-57

οι λ' — οἱ λοιποί (ἑρμηνευταί) {Ez 1,1} same as οι γ' □ WTE 55-57

Only some parts are left from the synopses of Origen; an important source for reconstruction is Syh (§30 p. 33) edition: Origenes hexapla.

Other Versions	§30

Arm — versio Armenica {Sach 13,7; Ez 21,20; Dt 10,21} Armenian translation □ from 5th cent. A.D.; dependent on 𝔊 -Orig (WTE 99; cf. Cox Translation)

Bo — versio Bohairica {Lv 22,30; Ez 21,14; Thr 1,9} Bohairic translation □ from 4th cent. A.D.? Lower Egypt, part of 𝔎, dependent on 𝔊 -Recension. □ WT5 111f; cf. also Peters Analysis

Sa — versio Sahidica {Ps 136,4; Ps 130,3} Sahidic translation □ from mid 3rd cent. A.D., Upper Egypt; part of 𝔎, dependent on 𝔊 -Recension; □ WT5 96f

versio Georgica {#versio Georgica} Georgian translation □ from 5th cent. A.D.; dependent on 𝔊ᵒ

Ga — Psalterium Gallicanum {Ps 62,9} Gallican psalm-book □ WT5 106

Syh — versio Syrohexaplaris {Ex 13,20; Jes 5,24} Syriac translation of 𝔊ᵒ □ WT5 69

altera versio {2S 15,20} another translation

These translations are indicated, as are some of the sources, by Latin sigla.

3.3.2 *Quotation Carriers*

Quotation carriers are those sources which quote portions of the Old Testament for their own purposes and may thereby preserve an old form of the text. Without them, some of the codices would not be known to us at all (see §26 p. 31).

Quotation Carriers: Apocrypha and Pseudepigrapha	§31

Est apokr — Esther Apocryphon {Est 2,21} □ Eißfeldt Introduction §85

Baruch {Jer 32,36} Baruch □ Eißfeldt Introduction §85

There are some general treatments of this field.[68]

Quotation Carriers: Qumran	§32

1QM — 1 Q Milḥāmā secundum The Dead Sea Scrolls of the Hebrew University 1955 {#1QM} The War Scroll from Qumran[64]

1QGenAp — 1 Q Genesis Apokryphon secundum Y. Yadin, N. Avigad, a Genesis Apocryphon. A Scroll from the Wilderness of Judea 1956 {Gn 14,1.4.5.13.22 ALL} the Genesis-Apocryphon from Qumran[64]

[68] Stemberger Literatur.

§ 33 Quotation Carriers: Rabbinica

cit(t) — loci laudati in litteratura rabbinica et in litteratura judaica mediaevali secundum V. Aptowitzer, Das Schriftwort in der rabbinischen Literatur, Prolegomena Vienna 1906); pars II (1908); pars III (1911). {1S 28,12; 1S 28,13} collection of Scripture quotations from Jewish sources

Gn R — Genesis Rabba, vide cit(t) {#Gn R} midrash on Genesis (Commentary)

b {bBer} Babylonian Talmud ☐ Strack–Stemberger Einleitung 185; see also bab

j — Jerušalmi {jJeb} Palestinian Talmud, called *jeruschalmi,* (sometimes referred to as the Jerusalem Talmud) ☐ Strack–Stemberger Einleitung 164

bBer {Qoh 1,15} Mishnah, 1.Seder *zera'im* "Seeds", 1. Tractate *berakhot* "Blessings" according to the Babylonian Talmud ☐ Strack–Stemberger Einleitung 113

jJeb — Jerušalmi Jebamot, vide cit(t) {1S 17,4;} Mishnah, 3.Seder *naschim* "Women", 1.Tractate *jebamot* "Sisters-in-law" according to the Palestinian Talmud *jeruschalmi* ☐ Strack–Stemberger Einleitung 114.164

Mišna Soṭa {1S 4,17} Mishnah, 3.Seder *naschim* "Women", 5.Tractate *sota* "the woman suspected of adultery" ☐ Strack–Stemberger Einleitung 117

Pes R — Pesiqta rabba, vide cit {1S 1,1.4} more accurately: "pesiqta rabbati"; Midrash on the holidays and special sabbaths (a collection of sermons) ☐ Strack–Stemberger Einleitung 273-279.332

Qimhi {1S 24,11} Qimḥi ☐ Yeivin Introduction 311

R. {Lv 18,11} Rabbi

Rashi {Da 4,33} Rabbi Rashi ☐ WTE 37.172

There are some special tools to provide further access to this field.[69]

The only statement of origin (besides jJeb) in this list which is not capitalized is "cit(t)". According to the principles of spelling this is technically correct, but optically this gives the impression that the term belongs among the general text-critical abbreviations. The beginner especially can easily overlook the fact that this is really a statement of origin, and indeed a particularly important one.

§ 34 Quotation Carriers: Jewish Writers

Jos Ant — Antiquitates Flavii Josephi {1R 1,8; 1R 6,2; 1R 8,45; 1R 16,23; Da 5,25;} Josephus, Antiquities

Josephus Ant → Jos Ant {FULL: Jdc 9,26; Jdc 12,7}

Philo {Gn 6,14; Ex 15,27} Philo

Philo (De Decalogo 12) {Ex 20,13} Philo (On the Decalogue)

On the abbreviation "Jos" see § 44 p. 39.

[69] Strack–Stemberger Einleitung; Yeivin Introduction; cf. also note 68 p. 33

Quotation Carriers: NT (Selected Examples)	§35

= — aequat, aequalis {Ps 14,3 (Rm 3,13-18)} reference to a quotation □ cf. §6 p. 19
Mt — Matthaeus {Da 7,13 (Mt 24,30; Mt 26,64)}
Mc — Marcus {Da 7,13 (Mc 14,62)}
G — Galates {Dt 21,23 (G 3,13)}
2Tim — 2 Timotheus {Nu 16,5 (2T 2,19)[70]}
Apc — Apocalypsis Johannis {Da 7,13 (Apc 1,7)} Revelation

The books of the New Testament are abbreviated as follows:[71] Mt Mc Lc J Act Rm 1Ko 2Ko G E Ph Kol 1Th 2Th 1T 2T Tt Phm Hbr Jc 1P 2P 1J 2J 3J Jd Apc (see BHS l and p. 88).

Quotation Carriers: Early Church	§36

Ambr — Ambrosius {Thr 1,9.20} Ambrose (339-397)
Cyr — Cyrillus {Ez 15,2; 2R 17,1} Cyril of Alexandria (died 444)
Eus — Eusebius {2R 16,9} Eusebius of Caesaria (260/65-339?)
Eus Onom — Onomasticon Eusebii Pamphili Caesareensis {1R 10,28} □ Text edition: Eusebius Onomastikon
Hier — Hieronymus {Gn 14,5 Ps 83,4; Ps 94,1; Ps 119,111; Na 1,8; Hi 11,8} Jerome (340/50-420)
Hier Quaest — Hieronymus Quaestiones {2S 11,1; 2S 17,25}
Hippolyt {Da 7,7} Hippolytus
Just — Justinus {Ex 3,6} Justin. (died 163/167)
Odo {Ps 45,7} Odo (Scholastic of the Middle Ages) □ WTE 41
Orig — Origenes {Gn 1,1} Origen (185-254)
Tert — Tertullianus {#Tert} Tertullian (160 - after 220)
Tyc — Tyconius {Ez 21,5} (often written Ticonius; died ca. 400)

A few of the Church Fathers are also important for textual criticism. For the sake of orientation the date of birth and death, when known, have been indicated.

3.3.3 *Individual Attestation*

Individual manuscripts or editions of a major witness are differentiated by a raised index added to the symbol (see §23 p. 30).

Individual Manuscripts	§37

V‹Index› — varia lectio {Dt 33,17; Ez 26,14; Da 3,6} a variant reading preserved in the manuscript indicated by ‹Index›

[70] BHS l gives as abbreviation 2T.

[71] Unfortunately they deviate from those used in Nestle–Aland NT; on this cf. also §44 p. 39.

§37 Individual Manuscripts Cont.

* — textus graecus originalis {Jos 1,1} orginal Greek text □ ‹index› :o 𝔊 : the large editions of the Septuagint have variants here

* — prima manus {Jos 1,7} first hand □ ‹index› to L, ms(s): the orignal text before correction

corr — corectio {1S 10,27} correction in the source □ used in same manner as ‹Index›

^{c} → corr {#^{c}} correction in the source □ used in same manner as ‹Index›; see BHS lv

marg — marginalis,-e etc., in margine {Dt 33,21} in the margin □ lacking in WTE; see also §47 p. 43

^{mg} → marg {Jos 11,17; Jes 40,11} □ as ‹Index› for ‹sources›

nota {2S 11,1} note

Individual manuscripts of the Hebrew text are conveniently listed in the critical edition of Deuteronomy prepared by J. Hempel (cf. Kellermann Bemerkungen 128 and the literature listed there, p. 134 n. 10); This is accomplished with the aid of the siglum indicated above. A key to the various raised indices added to it is given in BHS (BHS xlviii).

Unfortunately BHS does not point out that facsimile editions of a few of the manuscripts are now available, as an informed judgment concerning the value of an edition is only possible when one is familiar with the edition. However, these editions are difficult to obtain due to the relatively small number of copies printed. A few texts have not yet been published,[72] but the following are available: Codex Cairensis in Loewinger Codex and Codex Leningradensis in Loewinger Pentateuch; for Codex Aleppo cf. note 73 p. 38.

3.3.4 *Collective Attestation*

Quite often reference is made to several individual manuscripts by simply indicating the approximate number of manuscripts or translations which preserve a reading or by referring to one or more of the editions.

§38 Cumulation of Manuscripts

Ms(s) — codex manuscriptus Hebraicus secundum B. Kennicott etc. {Gn 2,12; 1S 27,10; 1S 28,3.12.19} one or more Hebrew manuscripts according to B. Kennicott etc.

[72] Cf. Kornfeld Bibelfragmente.

Cont. Cumulation of Manuscripts §38

$^{\mathrm{Ms(s)}}$ — codex manuscriptus {1S 3,16} one or more manuscripts

pc Mss — pauci i.e. 3-10 codices manuscripti {Gn 1,11} a few, i.e. 3-10 manuscripts

nonn Mss — nonnulli i.e. 11-20 codices manuscripti {Gn 1,30; Ps 81,7} several, i.e. 11-20 manuscripts

mlt Mss — multi i.e. plus quam 20 codices manuscripti {Gn 2,18} many, i.e. more than 20 manuscripts

permlt Mss — permulti i.e. plus quam 60 codices manuscripti {1S 14,32} very many, i.e. more than 60 manuscripts (only used in 1S an 2S)

The statement "1-2 Mss" (1S 27,10) is not immediately clear.

Collective Terms for Manuscripts §39

maj — codices majusculis scripti {BHS lv} codices written in capital letters, uncial texts □ for 𝔊

min — codices minusculis scripti {BHS lv} codices written in small letters, minusule texts □ for 𝔊

$^{\mathrm{-‹codex›}}$ — excepto codice ‹codex› {BHS lv} with the exception of ‹codex› □ for 𝔊

Collective Terms for Translations §40

Vrs — versiones omnes vel plurimae {Gn 7,2; Ez 37,22; Jer 5,24; Jer 23,26} all or most of the versions

Editions §41

Ed(d) — editio(nes) textus Hebraici secundum Kennicott, de Rossi et Ginsburg cf. Ms(s). {Jos 21,36; 2R 19,5; Ez 18,31} edition(s) of the Hebrew text

$^{\mathrm{Ed(d)}}$ — editio(nes) {#$^{\mathrm{Ed(d)}}$} edition(s)

$^{\mathrm{ed(d)}}$ → $^{\mathrm{Ed(d)}}$ {1S 7,1}

Ginsburg {1S 3,13 ALL} Ginsburg edition

Ed^{Norzi} — Editio Norzi {Jer 4,19} Norzi edition □ cf. Jellinek Bibelkommentar

de Rossi — Editio de Rossi {1S 2,8; 1S 21,9; 1S 22,13; 2S 5,24; 2S 7,12; 2S 12,11 ALL} de Rossi edition □ cf. Sacchi Analisi

"‹Text›" — quotatio editionis {1S 21,9} quotation from an edition

() — editio quotata {1S 21,9} citation of the edition quoted □ other meaning in §3 p. 18; §45 p. 41; §55 p. 48

$^{\mathrm{ed\ princ}}$ — editio princeps {BHS xlviii} first edition □ for 𝔗

§41	Editions	Cont.

BHK — Biblia Hebraica edidit Rudolf Kittel {(non exstat in BHS)} □ based on cod Leningradensis (see §25 p. 31)

HUB — Hebrew University Bible {(non exstat in BHS)} □ based on cod Aleppo (see §25 p. 31)[73]

In the following example an edition is explicity quoted: " "plur MSS" (de Rossi) ‹Text›[37]" {1S 21,9}.

3.3.5 *General Statements of Origin*

General concepts have been gathered here which can be used to refer to the witnesses of a reading.

§42	General Concepts of Attestation

additamentum {2Ch 12,11} addition
al — alii etc {Jos 24,26; Gn 49,10; Jes 32,14} others
cet — ceteri etc {Mi 3,8} the others, the rest
continent {Prv 25,20} they contain
glossator {Jer 48,6} author of a marginal note
maj — major etc {Lv 11,42; Gn 34,31} larger
mlt — multi etc {1S 14,42} many
nonn — nonnulli etc. {1S 28,24} several
omn — omnes etc {Hi 10,8 FULL} all
p — partim; pars etc {#p} partly; part □ cf. "Type-Faces" p. 53
partim — p {Dt 32,43} partly
pc — pauci etc. {Dt 7,24; 1S 27,6} few
plur — plures etc {Jos 19,47} many □ cf. BHK: compl; see §57 p. 52
rel — reliqui etc {#rel} the remaining
testis {Lv 18,11} witness
tot — totus etc {Da 8,5; Dt 9,1} the whole, total
cod(d) — codex,-ices etc {Gn 18,21; Gn 31,36} manuscript(s)

§43	General References to Origin

ad {2R 16,9} to □ reference to a passage in a commentary
c — cum {Jdc 9,31} with
cf — confer(endum) {Jdc 9,9} (to

[73] Its principles are laid down in Goshen-Gottstein Edition and are partly modified in the first part of the first volume Goshen-Gottstein Isaiah I, which contains Jes 1,1 – 22,10. The edition continues with Goshen-Gottstein Jeremiah; cf. also Goshen-Gottstein Criticism §29 (p. 395-397). Studies concerning the edition are published in Talmon Textus. For the general concept cf. also Sanders Text.

Cont.	General References to Origin	§43

be) compare(d) □ here reference to 𝔊^B ; other use in §49 p. 44 and §56 p. 49
vide {Jer 38,28} see □ §47 p. 43
ex {Ex 32,10; Da 7,11} from □ reference to an underlying text (Vorlage)
pro {Qoh 2,25[74]} for (in cases of confusion)
[‹x›] — relatio remota versus ‹x› {Ex 10,22} a more distant relationship of verse ‹x›

These abbreviations serve to refer to witnesses or the like. They are used not only as statements of origin, but also as "Explanations" (see §49 p. 44).

References to Origin: OT (Selected Examples)	§44

Gn — Genesis {Dt 22,12 (Gn 38,14)} Genesis
Dt — Deuteronomium {Ex 32,10 (Dt 9,20)} Deuteronomy
Mi — Micha {Jes 2,2 (Mi 4,1)} Micah
1Makk — Makkabaei {Ps 9,21 (1Makk 4,32)} 1 Maccabees
Jub — Jubilaea {Gn 38,14 (Jub 41,14)} Jubilees
2Ch — 2 Chronica {1R 10,1 (2Ch 9,1)} 2 Chronicles

A few texts are derived from an underlying text (Vorlage). In most cases this underlying text (Vorlage) is in the OT itself. Unfortunately there is no index listing the passages referred to.

The following abbreviations are used for the books of the OT: Gn Ex Lv Nu Dt Jos Jdc 1S 2S 1R 2R Jes Jer Ez Ho Jo Am Ob Jon Mi Na Hab Zeph Hag Sach Mal Ps Hi Prv Ru Cant Qoh Thr Est Da Esr Neh 1Ch 2Ch Sir Jub 1Makk (NOSIG) (see BHS 1, and p. 88).

A few of these abbreviations are quite similar and therefore may be easily confused (cf. Jos [see also §34 p. 34] Jes Jer Jo Jon). There is still no universally accepted system of abbreviation for the books of the Bible.[75] It would be advantageous if at least the standard hand editions such as BHS and Nestle–Aland NT could agree upon a single system.

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[74] On this passage cf. Waard Translator.

[75] For the German-speaking world cf. Ökumenisches Verzeichnis.

3.4 Critical Statements

A critical statement is already made by an editor when he lists one variant but not another. However, the mere documentation of variants is not very helpful. Rather, the apparatus should reflect the more or less accepted state of text-critical research. To achieve this goal the editor can evaluate readings, suggest corrections for corrupt passages and how they came about, or give general background information helpful in evaluating the passage in question. In order to be able to examine properly such critical statements the reader must be familiar with the process by which a manuscript is produced and the general attitude of the copyist in performing his task.[76]

3.4.1 *Selection of Variants*

An exhaustive documentation of the textual transmission is tried in the "Hebrew University Bible" (HUB). For the normal user such an approach is impractical because of its extensive scope. The critical selection of variants in BHS spares the reader from doing his own selection, but can also appear patronizing.

The most serious step is the omission of certain variants, because the reader assumes on the one hand that all significant variants have been listed, but is on the other hand hardly in a position to verify this assumption. Unfortunately BHS does not indicate the principles employed in selecting variants so that the reader is unable to reconstruct the selection process. A few comments on the various procedures followed can be found in Kellermann Bemerkungen 128. These problems will not be discussed further here as they have been treated in some detail in the reviews of BHS (cf. e.g. Barr Rev BHS).

3.4.2 *Evaluative Expressions*

The following abbreviations give an evaluation. They can be grouped into two categories, those which indicate a particular state of affairs and those which indicate a degree of uncertainty. Depending on the context either textual evidence or a suggested emendation can be intended.

[76] Cf. Greenspoon Ars.

Since evaluations are intimately bound up in the effort to reconstruct the text, the individual stamp of each editor is particularly visible here. An example of a reconstruction is found in "exc vb; 1 exempli cs לְמְחַכֵּי־לוֹ מָעוֹז" {Na 1,7}. "Exempli cs" is apparently meant to indicate that other solutions are also possible.

In the apparatus for the books of Samuel the editor (de Boer) gives almost no evaluative statements; he merely presents the textual transmisson. One may view this positively as an opportunity "for advanced students who know how to employ their text-critical knowledge on their own and who can and must weigh the material presented on their own responsibility"[77] (Kellermann Bemerkungen 129). A more realistic view, however, would seem to be: "The only effect of de Boer's absurd formalism is to make the Samuel apparatus unusable for the normal student, who will have to go back to BHK in order to get some idea what it is all about" (Barr Rev BHS 102).

It is regrettable that BHS has no means of calling attention to the particularly difficult cases. The criticism of the divided apparatus of BHK may have had a discouraging effect here, although the procedure employed there was in fact not very helpful. Now the editors occasionally indicate their position in the type of formulation they choose (e.g. Ez 43,7; cf. also "Unabbreviated Latin Expressions" p. 54). It could, however, be helpful to select a small number of passages, e.g. those cases where, given our present state of knowledge, no reasonable sense can be made out of 𝔐.

Evaluative Expressions §45

add — additum (addit,-unt) {Gn 33,4; Ex 32,9; Prv 25,13} addition □ see also §10 p. 21

crrp — corruptum etc {Ex 23,5; Jdc 9,31; Sach 4,10; Ps 26,1; non crrp: Jer 34,5} corrupt

exc — NOSIG (excidit,-erunt) {Jos 22,26.34; Jdc 13,19; 1R 7,31} has/have dropped out □ other meaning in §48 p. 43 und §19 p. 28

(‹versio›) — versio, secundum rem {Jes 50,11} ‹versio› offers the reading according to the matter, though not literally □ on the various meanings of the brackets cf. §3 p. 18; §41 p. 38; §55 p. 48

secundum rem {see (‹versio›)} according to the matter, though not literally

transl — translatio {Hab 3,2} translation

[77] Translation ours, from: "gerade für fortgeschrittene Studenten, die ihre textkritischen Kenntnisse selbstständig anzuwenden wissen und das dargebotene Material in eigener Verantwortung werten können und müssen."

§46 Selected Evaluative Statements Lacking Sigla

abbreviatio {Jos 15,49} abbreviation
aequalitas intenta {Ez 48,2-7} equality intended
alter utrum recte {1R 5,14} one or the other is correct
consuetudo {2S 2,27; 2S 4,12} habit
contextus non conservatus {Da 7,11} context not preserved
correctio {Hi 1,5} correction
corrigens {Ez 43,11} correcting
deest, desunt {Ex 2,1; Nu 13,7; Ps 26,1; Hi 1,1; 1Ch 7,15; 2Ch 3,4} is/are lacking
deficiens {Esr 10,36} missing
differt {Da 3,31; Da 6,2} it differs
euphemismus {Hi 1,5; 1Ch 8,33} euphemism
duplex versio {1S 12,23; 1S 14,41; 2S 15,18; 2S 19,19; 2S 20,18} double translation □ see also versio duplex
versio duplex {Nu 23,3; Nu 34,28; 2S 19,44} double translation □ see also duplex versio
versio libera {Jer 34,5} free translation
exempli cs — exempli causa {Na 1,7} as an example □ for 'cs' see §63 p. 54
falsus {Nu 25,8; Jos 15,49; Jer 21,13} false
index {Jer 29,24} proof
insolitus {Da 4,27} unusual
libere tradit {Dt 5,6} translates freely
libere vertit {Dt 8,13; Dt 15,2; Dt 16,4; Dt 33,25.27} translates freely
var melior {1R 7,18.20} better variant
numerus mendosus {Esr 1,11} incorrect number
mixtus {Mi 6,9.10; Sach 12,2; Hi 31,11; Esr 8,29} mixed
melius {Ps 7,10} better
mutatus {Jer 49,34} altered, changed
nom proprium {Jdc 10,1; 2S 4,2; 2S 10,6; 2S 12,30; 2S 23,13; FULL: Jes 9,6} proper name
nom proprium divinum {Dt 33,27} divine proper name
obscurus {Ex 23,5} obscure, unclear
perturbatus {Dt 26,17; Jer 40,1} disturbed
pudicitia {Nu 31,18} decency
recte {Jos 15,7; Jer 43,12} correctly □ as a correction on L
recte {2R 13,10; Mi 1,13} correctly
rectius {Jer 4,20} more correctly
reliquum {Jes 9,6} rest
repetitus {Nu 25,8; Da 7,11} repeated
scilicet {Da 9,21} namely
e silentio {2S 21,17} from silence
simillimus {1Ch 28,20} very similar
superesse vid {Na 3,14} seems to be superfluous
lect facilior {Jos 11,2; Jos 14,2} easier reading
terminus technicus {Ez 41,6-8} technical term
textus auctus {Hab 3,2} expanded text

A few of these evaluative statements have also been listed in another context, especially in the section "Substitutional Expressions" p. 20. As employed here they do not refer to a portion of text but rather to a certain quality which the text possesses, e.g. "verb ut alibi cf ‹locum›" {2S 2,7} "verb as elsewhere, cf. ‹passage›".

Expressions Involving Weighing of Variables §47

dub — dubium etc {Jdc 3,25; Jer 44,10} dubious, doubtful
extr — extraordinarius {see punct extr § 12 p. 23} extraordinary
fere {Jos 16,10; Hi 1,1} nearly, almost
frt — fortasse {Gn 36,39; Ex 2,1; Jos 15,49; Jdc 9,31; Prv 25,20} perhaps
inc — incertus etc {Jos 13,4; Jdc 3,23; Da 6,7} uncertain
improbabiliter {2S 18,14} improbable
paulum {Jer 49,34} a little
prb — probabiliter {Jdc 9,6} probably
valde {Da 3,31; Da 6,2} very much
vid — vide(n)tur {Jdc 20,27; Jer 5,24; Jer 23,31; Mi 6,9.10; Na 3,14} it/they seem(s) □ see vide § 43 p. 39
vix {Mi 1,13} hardly, scarcely
* — textus (forma) coniectura probabilis {Nu 23,10; Jes 5,30} the text (form) is a probable conjecture □ other meaning in § 15 p. 25
? — dictum incertum {Ex 32,9; Jer 44,8.10} uncertain statement

This table shows that uncertainty can be formulated in several different ways: ?, dub, frt, inc, prb. But it remains unclear just how these expressions relate to one another, and "?" is nowhere explained. Could the formulaton "add? cf 7" {Jer 44,8} be equally well expressed by "prb add ex 7"? Does "l prb" {Jer 44,9} indicate a greater or lesser degree of uncertainty than, for example, "l?"? Is it appropriate to describe an uncertain back-translation by an equivalency "=" and a question mark "?" {Jer 44,10}?

3.4.3 *Correctional Directives*

Together with the evaluative expressions the correctional directives complete the step from the selective presentation of the textual tradition to the text-critical decision.

Correctional Directives §48

compone {Jer 40,1} place together
ins — inserit,-unt, insere(ndum) {Gn 19,15.27; 2Ch 36,3} insert
l — lege(ndum) {Jdc 9,6} red □ but cf. §6 p. 19;[88]
neglectus {Da 3,17} disregarded
prp — propositum {Jdc 9,26; Ps 114,7} it has been proposed
cj — conjunge(ndum) {Gn 6,19; Hi 24,5} connect □ cf. § 20 p. 28
conjg → cj {Neh 12,25.35} □ abbreviation from BHK
continuatur {Jer 29,24} it should be joined
exc — excidit,-erunt, excide(ndum) {Hab 1,3; Na 1,7} remove □ other meaning in § 45 p. 41; cf. § 19 p. 28
dl — delet,-ent, dele(ndum) {Gn 24,10} delete □ cf. § 19 p. 28
pr — praemitte(ndum) {Gn 1,30} put before □ cf. § 20 p. 28
tr — transpone(ndum) {Jes 7,8} transpose □ cf. § 22 p. 28
huc tr — huc transpone(ndum) {Jes 51,4} transpose hither □ cf. § 22 p. 28

The explanations of some of these notations arouse the mistaken impression that they might also be employed as "Relational Expressions" p. 27. We will take up this point later ("Evaluation of Our Description" p. 58).

For other sigla the question of the exact difference between them arises, e.g. between "l" and "prp".

Extremely difficult to understand is the directive "exc vb; l exempli cs לִמְחַכֵּי־לוֹ מָעוֹז {Na 1,7}. Apparently an attempt is made here to reconstruct the omitted word (on the verb form cf. Jes 64,3 App.; however, this passage is not cited in BHS). One supposes that "exempli cs" is intended to indicate that other reconstructions are also possible. One could therefore also list the phrase as an evaluative expression (cf. "Evaluative Expressions" p. 40).

3.4.4 *Explanations*

Quite often it would not be particularly helpful simply to present the textual transmission. The editor therefore also attempts to explain the evidence. A special category of explanations is formed by the reasons that are given in cases of conjecture.

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§ 49 Influence of Parallels

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aequavit {Jer 48,6} has assimilated
cf — confer(endum) {1S 1,1} compare; here reference to Jdc 13,2; □ other use in § 43 p. 38; § 56 p. 49
sec — secundum {Jos 10,21} according to

Reference may also be made to other passages, for example, in order to explain a variant or conjecture. Occasionally an explanatory remark is also given, e.g. "(de Jerobeam narratum)" {1R 11,19} "cf. ‹text› which is told about Jeroboam". Each case must be closely scrutinized to determine whether it belongs to the class of "Explanations" or "Statements of Origin." In Jdc 9,9 this is difficult to decide. The remaining sigla from § 43 p. 38 should also be viewed in this manner.

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§ 50 Attribution of Error

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aberratio oculi {Nu 9,23; Esr 7,19; Neh 10,32; 1Ch 9,27; 1Ch 25,2; 2Ch 3,3; 2Ch 31,6} visual error
contaminatum {Jos 8,33; Da 11,12} contaminated
contrarium {Nu 12,1; Jer 5,1;} contrary, opposite
emendatus {Sach 5,6} emended
gl — glossa(tum) etc {Dt 33,21; Jes 27,8; Ez 8,3; Na 3,13} gloss(ed)

Cont. Attribution of Error §50

marg — marginalis,-e etc, in margine {Dt 33,21} marginal, in the margin □ NOSIG in WTE; see also §37 p. 35
homark — homoioarkton {Sach 14,18; Ps 118,11; 2Ch 35,21} omission due to similar beginnings □ see homtel
homtel — homoioteleuton {Lv 27,33; Dt 2,27; Dt 12,11; Neh 8,3} omission due to similar endings
dttg — dittographice {Dt 12,5; Na 1,10-11} written twice
deminutio {Hag 2,19} decrease
fragmentum {Sach 7,7} fragment
hpgr — haplographice {Gn 41,43; Ps 94,1; 1Ch 17,27} written once
irrepsit {Da 9,3} crept into
lacuna {Sach 6,6} lacuna (gap) in text
error scriptoris {Hi 26,12} scribal error
lapsus {Ex 23,3; Jer 42,20} mistake
lapsus calami {Neh 1,9; Neh 4,7; 1Ch 1,46; 1Ch 3,24; 2Ch 5,12; 2Ch 17,8; 2Ch 32,21; 2Ch 34,5 ALL} slip of the pen, scribal error
mutilatus {Mi 1,10; Mi 5,4} mutilated
orig — originalis,-e etc., originaliter {Gn 4,7; Jos 12,18; Jes 57,1-2; FULL: Nu 16,24; Mi 5,4} original(ly)
transl dupl — translatio duplex {Hab 3,2} double translation □ cf. §45 p. 41
var lect — varia lectio {Ez 8,3; Hab 1,7} variant reading
vertunt {Nu 12,1; Jer 5,10} they change

The best known "errors" are the classical copyist errors, e.g. homtel[78] or hpgr.[79] But there are also less common errors, e.g. "vertunt sensum in contrarium" {Nu 12,1; Jer 5,10} "they change the meaning into its opposite"; "add ... in lacuna (exc equi rufi)" {Sach 6,6} "added...in the gap ('red horses' dropped out)".

Derivations §51

Atbaš {Jer 25,25} English equivalent: Azby □ mirror spelling of words (א=ת, ב=ש, Strack–Stemberger Einleitung 39
emphaticum {Hi 11,11} emphatic
regulariter in aram {Da 5,27} regularly in Aramaic

By "derivation" is meant a linguistic trace-back of words or forms which is often accomplished by listing words from other

[78] The following cases of 'homoioteleuton' are listed in WTE 107: Jes 4,5f; Jes 16,8.9; Jes 23,15; Jes 37,29; (perhaps Jes 40,7f); but the siglum does not appear in BHS for these passages.

[79] A special case of 'haplography' occurs when the same letter ends one word and begins the next but is only written once. Examples can be found in Ben-Ezra ʿoleh.

languages which have the same or a related root.[80] The abbreviations of the languages themselves are treated under the rubric "Statements of Linguistic or National Origin" (§53). The value of this procedure has been challenged since it touches upon basic questions of Semitic semantics (cf. Barr Philology; Kedar Semantik).

§ 53 Statements of Linguistic or National Origin

aeg — Aegyptiacum,-e etc {Jos 15,9.32; 1R 14,25} Egyptian
aeth — Aethiopicum,-e etc {1S 19,20; Hi 17,6; Hi 19,20}Ethiopic
akk — Accadicum,-e etc {Jdc 2,3; Jes 54,8; Hi 19,20} Akkadian
arab — Arabicum,-e etc {Je 57,9; Hi 19,20; Ps 35,16} Arabic
nab — Nabataicum,-e etc {Dt 33,3} Nabataean
aram — Aramaicum,-e etc {Gn 15,2; Je 32,11} Aramaic
as — Assyricum,-e etc {#ass} Assyrian
bab — Babylonicum,-e etc {Jes 52,14} Babylonian
hebr — Hebraicum,-e etc {Dt 17,9; Jdc 4,8; Prv 25,20} Hebrew
jdaram — Iudaeo-aramaicum,-e etc {Da 4,12} Jewish Aramaic
kopt — Copticum,-e etc {Jes 19,10} Coptic
neohb — Neohebraicum,-e etc {Hi 18,3} Modern Hebrew
pun — Punicum,-e etc {Da 7,17} Punic
syr — Syriacum,-e etc {Hi 21,27; Hi 19,20; Da 9,1} Syriac
ug — Ugariticum,-e etc {Hi 31,29; Hi 28,11; Dt 33,12; Dt 1,44} Ugaritic

These terms usually indicate the language from which a particular concept derives.[81] They are also employed as more general statements of origin, e.g. "Merenptach (rex aeg)" Jos 15,9; "traditio bab" Jes 52,14. Several are given in Hi 19,20. A Babylonian Chronicle is referred to by "Chron Gadd" (see § 55 p. 48).

Aramaic enjoys a special significance in that it is the original language of a few portions of the Old Testament. These are: Da 2,4b – 7,28; Esr 4,8 – 6,18; Esr 7,12-26. Aramaic words embedded in an otherwise Hebrew text are found in: Gn 31,47 (2 words) and Jer 10,11 (1 word).

Since these languages are related to one another in different degrees of proximity it may be helpful to organize them into their respective families within the Semitic branch of languages (see Fig. 52).

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[80] The examples Jes 40,15; Jdc 5,14; Ps 137,7 are discussed in Barr Rev BHS 103f.

[81] An impression of the original writings can be obtained from Jensen Sign.

SEMITIC GROUP

(North) East Semitic:

A. Akkadian (umbrella term for):
   1) Babylonian
   2) Assyrian

North-West Semitic:

B. North Canaanite: Ugaritic
C. Middle Canaanite: Phoenician
   a) Punic (late form of Phoenician spoken at Carthage)
D. South Canaanite:
   1) Amarna Dialect
   2) Hebrew
      a) Modern Hebrew
   3) Moabite
E. Aramaic:
   1) Old Aramaic
   2) Imperial Aramaic (Elephantine Papyri, Biblical Aramaic)
   3) West Aramaic:
      a) Samaritan
      b) Jewish-Palestinian
      c) Aramaic
      d) Nabataean
      e) Palmyrene
   4) East Aramaic:
      a) Syriac
      b) Language of the Babylonian Talmud
      c) Mandaean

South Semitic:

F. Arabic:
   1) North Arabic:
      a) Language of the Koran
      b) Modern Dialects
   2) South Arabic (Inscriptions)
G. Ethiopic:
   1) Language of the Ethiopian Church
   2) Dialect in Abyssinia

HAMITIC GROUP
(where relevant)

H. Egyptian
   1) Ancient Egyptian (until 2400 B.C.)
   2) Middle Egyptian (until 1300 B.C.)
   3) Newer Egyptian (until 700 B.C.)
   4) Demotic (until 470 B.C.)
   5) Coptic (after 470 B.C.)

Fig. 52. Connections between Languages

Linguistic Evidence §54

Ahiqar {Prv 4,23} Ahikar Romance □ part of the Aramaic papyri from Elephantine; WTE plate 5

doctrina Amenemope {Prv 22,18.20; Prv 23,7.10} Teaching of Amenemope

inscriptiones aram {Da 3,14; Da 9,25} Aramaic inscriptions

inscriptiones Nabataeenses {Da 4,13} Nabataean inscriptions

papyri aram {Da 3,6; Da 4,5.14.21} Aramaic papyri

These sources serve to demonstrate the existence of a given form from texts whose content has nothing to do with that of the passage in question.

3.4.5 *Background Information*

Background information can be viewed as everything that goes beyond the immediate scope of the text being treated, e.g. references to parallel passages (§ 43 p. 38), in so far as they are not intended to explain the origin of a variant.

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§ 55 Background Information

Chron Gadd — Chronica Gadd according to C.J. Gadd, The Fall of Niniveh - The Newly Discovered Babylonian Chronicle No. 21,901, in the British Museum. London 1923 {2R 23,29}

hpleg — hapax legomenon {Jdc 3,22; Hi 21,24} word that occurs only once

= — derivatio formae vel traductionis {Gn 3,10; Jdc 10,1; 1R 10,7; Jer 10,5} derivation of a form or translation □ cf. § 6 p. 19

() — explicatio {Ps 145,13} explanatory note □ § 3 p. 17; § 41 p. 38; § 45 p. 41

‹Text› {Jos 5,10; Ps 35,3} Latin auxiliary translation □ see also "Type-faces" p. 52

‹Text› {Nu 22,5} explanation in Latin

explicitum {2S 13,39; 2S 20,14} in the sense of □ indicates an auxiliary translation

exstat {Da 9,2} exists

interpretatio judaica {Jer 46,2} Jewish interpretation

inusitatum {Da 1,2} unusual

oppositum {Da 4,5} opposite

periphrasis {Ex 14,20} circumlocution

verbatim {Jos 16,10} literally

verbotenus {Nu 10,11} literally

The siglum "hpleg" normally states that a word or form occurs in the Old Testament only once (on hapax legomenon cf. Cohen Legomena, Greenspahn Number). No distinction is made between forms which are correct but only occur once and "ghostwords", i.e. forms which are linguistically impossible and therefore due to an error in transmission, e.g. Gn 49,5.[82] When a form occurs only once this is indeed suggestive, but the difference from forms that occur two or three times is only one of degree. Consequently, the Masoretic procedure seems significantly more helpful. Here the frequency of occurrence of almost all infrequent expressions is noted in the margin (for a key see "The Masora" p. 61). In the apparatus the term is apparently employed only when the derivation of a word causes difficulties.

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[82] On this cf. Young Word. A discussion of other cases can be found in Cohen Legomena.

The equal sign is used not only in an explanatory sense, but also for conjectures, e.g. in Jer 10,5, where the plene-form should be replaced by the defective-form (cf. Gerlemann Sinnbereich).

Occasionally auxiliary translations are also given, e.g. "mense primo" {Jos 5,10} "in the first month" — sometimes indicated by "explicitum". Explanatory comments may also be given, e.g. "inter Aleppo et Carchemish" {Nu 22,5} "between Aleppo and Carchemish", "genus arboris" {Jes 44,4} "type of tree", "morus (genus ligni)" {Jes 40,20} "mulberry tree (type of wood)". " 𝔅 = 𝔐 + 𝔊 𝔏" {1S 10,27}.[83] A case of lectio duplex alternans occurs in 1Clem 18,1 (from Ps 88,21 𝔊).[84]

3.5 **General Expressions**

Expressions which perform general functions have been collected into this group.

Compilational Expressions §56

alias {2R 14,29} another time, elsewhere
alibi {2S 2,7} elsewhere
alit — aliter {Jos 19,47} otherwise
c — cum {Jer 48,6; Hi 24,5} with
cet — ceteri etc {Da 3,4} the others, the rest
cf — confer(endum) {Jdc 9,26-29} compare; reference within the apparatus □ other use in §43 p. 38; §49 p. 44
e(x) {2S 21,17} from
id — idem etc {Jos 8,16} the same
it — item {Jdc 11,12} likewise
impar {2S 17,8} unequal
iterum {Da 6,2} again
omnis {Mi 1,10} all, every
pro {Ex 23,3; Jer 7,32; Sach 5,6; Hi 1,5; Hi 37,12; 1Ch 8,33} for
sec — secundum {Jos 10,21} according to
sic! {Dt 18,18} so! □ an unusual form should not be misunderstood as an error of the edition
sim — similis {Gn 11,11; Hi 1,5; 2Ch 35,21} similar(ly)
semper {Gn 13,18} always
ut {Ez 48,2-7; 2S 2,7} as
var — varius etc; varia lectio {Jo 2,16; Sach 6,7} various, alternating

The compilational expressions connect several texts or passages with one another.

The siglum "it" summarizes several identical text emendations[85] whereas the siglum "sim" summarizes analogous emenda-

[83] Stoebe Samuel ad loc; 𝔅 is not mentioned in BHS.
[84] Cf. Proulx–O'Callaghan Lectura.
[85] E.g. the replacement of Ammon by Moab seven times in Jdc 11,12-31.

tions.[86] Later passages then make referrence to the first passage. This not only saves space, it also indicates that a general principle is at issue.

§57 Further Expressions

aliquot {2S 17,8} several
amplius {2Ch 36,17} more
compl — complures {Mal 2,15} several □ cf. plur §42 p. 38
contra {Hi 24,5} against
etc — et cetera {Nu 29,22} and so forth
sol — solus etc {Nu 16,24; Jes 29,13; Hab 1,6; Da 3,21; Da 9,2} only, alone
+ add — addit additum {Ex 23,19; Ex 32,10} adds an addition
+ mlt vb — addit multa verba {1S 17,36} adds many words
+ nonn vb — addit nonnulla verba {1S 6,1} adds several words
dupl — dupliciter, duplum {Gn 34,29; Gn 35,22; Hab 3,2} doubly, doublet
hab — habet,-ent etc {Jdc 5,14; Jer 49,34; Hi 38,13} has/have, consider
incip — incipit,-iunt {Ps 116,10; Prv 10,32; Prv 31,4} begin(s)
min — minor etc {Prv 30,15; Lv 6,2} minuscule, small letter(s)
° — ordinalis,-e {§62 p. 53} ordinal
scl — scilicet {#scl} namely
scil — scilicet {Gn 27,40} namely
tot — totus etc {Ho 4,9} the whole

A few of these expressions merely indicate the existence of another textual tradition (cf. §42 p. 38). However, statements to the effect that the Septuagint's text is "different" or that the Samaritan version expands somewhat do not help the reader a great deal. This is especially true when extensive interpolations in the LXX or Samaritan text are merely represented by "+ mlt vb" or "amplius". That the phenomenon of interpolation can be indicated by more than one expression ("+ add"; "+ mlt vb"; "+ nonn vb"; "amplius"), is especially confusing for the beginner.

3.6 **General Characteristics of the Apparatus**

Having treated the individual sigla, it is now time to turn to a few points of wider scope.

3.6.1 *Syntax of the Apparatus*

The word order employed in the apparatus follows that of the unabbreviated Latin sentence. Consequently, impersonal relational

[86] E.g. the addition of the formula indicating age in eight passages in Gn 11,11-25, in each of which the name and age vary.

expressions come before the witness, e.g.“> 𝔗 et 2 Ch 9,1, prb dl” {1R 10,1}, whereas personal relational expressions come after the witness, e.g. “ 𝔊 + *ἐν τῇ γῇ μου.*” {1R 10,7}. With alternative texts no relational expression is used, e.g. “ 𝔊 *τῇ ἐσχάτης*” {1R 9,26}, cf. also “v 3 הָ־” {Jos 11,8}. This is easily recognizable for the major witnesses which are indicated by Gothic script but is not so readily apparent in the following example: “cit Vrs pl” {1S 17,6}.

Some formulations do not remain within this framework, e.g. “= עַל, sic nonn Mss et 2 Ch 9,6” {1R 10,7}. Is a correctional directive of the editor intended here in the sense of “lege!”?

Particles of the Language of the Apparatus §58

hic, haec, hoc {Da 1,2; Da 9,2; Hi 1,1} this, these
i.e. — id est {§38 p. 36} i.e., it is
nequaquam {Da 9,13} not at all
nil (nihil) {Jer 5,24; Jer 23,31} nothing
nisi {Jer 5,24; Jer 23,31} unless, but
non {Da 7,11} not
num {Ez 48,2-7} (indicates that the sentence is a question)
nunc {Hi 9,6} now
quod {Jer 48,6} which
sed {Ez 48,2-7; Mi 1,13; Da 3,4} but
si non {Ex 23,5} if not
tunc {Jo 2,9} then

Questions are not only indicated by ”?” but also occasionally by “num”.

Punctuation of the Language of the Apparatus §59

||— separator elementorum apparati {Gn 1,1} separates the individual entries
,— separator minor partium elementi {Na 2,4} minor division of the parts of an entry
;— separator maior partium elementi {Na 2,4} major division between the parts of an entry
?— separator interrogans partium elementi {Na 2,12} punctuation calling into question the part of the entry which precedes it □ see also §47 p. 43
!— emphasis {Dt 18,18} emphasis, e.g. in “sic!” □ cf. §56 p. 49.
/— coniunctio versorum {Jes 57,1-2; Mi 6,9-10} sign connecting two verse numbers □ the entry refers to two verses in the same context; other meaning in §3 p. 17

No clear distinction seems to be made between the usage of the comma and that of the semi-colon.

3.6.2 *Type-Faces*

Optically the following components can be distinguished within the apparatus:

a) *Formal Symbols*: e.g. Latin and Greek small letters (minuscules), numbers; they refer to the apparatus, verses, parts of verses, or the like.

b) *Sigla*: i.e. graphic symbols, Latin or Greek abbreviations, capital letters (uncials) in Gothic script; they depict frequent text-critical phenomena and indicate sources.[87]

c) *Latin Text*: presents less frequent text-critical phenomena and occasionally offers a translation of an expression from one of the sources.

d) *Source Quotations*: reproduced in the original script or in transliteration.

In presenting the different scripts, we shall use the following abbreviations: ‹fr.›: Gothic script; ‹gr.›: Greek; ‹hebr.›: Hebrew; ‹lat.›: Latin; ‹norm.›: normal; ‹ind.›: index; ‹it.›: italics; ‹magn.›: enlarged; ‹gen.› generally in BHS.

§60 Latin Type-Faces

‹lat.norm.› — lingua apparati {‹gen.›} apparatus language

‹lat.norm.› — traductiones latinae {Est 2,12; Gn 20,16; Dt 6,3} translation into Latin □ e.g. for 𝔗 and 𝔖, see also §55 p. 48

‹lat.it.› — citationes ex 𝔙 {Dt 2,27} quotation □ e.g. from 𝔙

‹lat.it› — transliterationes {1S 1,1; Est 2,14} transliteration □ e.g. for 𝔗 and 𝔖

‹lat.ind.› — indices elementorum apparati {Gn 1,1} reference system □ "The Reference System" p. 7

‹lat.ind.› — specificationes fontium {Dt 11,15} indexing of the sources □ cf. also ‹gr.ind.›

‹lat.ind.it.› — numerus Romanus recensionum {BHS xlv} Roman numbering of the recensions □ for 𝔖

‹lat.ind.ind.› — subdivisio divisionis fontum {BHS xlv; Jes 40,11} indexing of the source indices □ e.g. 'p' for partim (cf. §42 p. 38)

Both the letter "l" and the figure "1" are printed as "l"; so they can be distinguished only semantically.[88]

[87] Auxiliary translations (§55 p. 48) are printed in the same type as the language of the apparatus.

[88] In most cases "l" means "l" for "lege", whereas "l°" should be read as "primo" ("in the first place").

Non-Latin Type-Faces §61

‹fr.› — fontes generales {‹gen.›} major sources □ see §23 p. 30

‹gr.it.› — texti graeci {Dt 2,24} Greek source texts

‹gr.norm.› — fontes Graecae {‹gen.›} Greek sources □ see §28 p. 32 and §29 p. 32

‹gr.ind.› — {Dt 11,15} indexing of the sources □ cf. also ‹lat.ind.›

‹hebr.norm.› — fontes Hebraicae {‹gen.›} Hebrew sources

‹hebr.norm.› — retroversiones Hebraicae {Est 5,11} Hebrew retroversions

‹hebr.magna› — {‹gen.›} peculiarities of the transmitted text

3.6.3 *Numbers*

Since numbers occur in many different functions in BHS, there may be confusion in some cases.

Numbers §62

1,2,3... — numeri Arabici {1S 17,4; Da 3,21} Arabic numbers (statement of number)

1/5 — fractio {Hi 1,1} statement of fraction (proportion)

1° — numerus ordinalis {Jdc 12,7; Ez 43,11; Da 4,31} ordinal number (first) □ cf. §57 p. 51

(‹x›) — numerus alternans versi {Dt 5,21-33} alternate number of a verse

(numerus) {2Ch 36,3} identification as a number

^{1,2,3}... — multitudo codicum {Gn 31,9} quantity of codices

^{1,2,3}... — numerus codicis minusculis scripti {Gn 29,3} number of a codex written in minuscule

^{1,2,3}... — corrector {#^{1,2,3}‹corrector›} number of the corrector

alter {Ez 40,7-9} other, second

tertius {Ez 40,7-9} third

Bold-face numbers in the apparatus belong to the reference system. Numbers in regular type can have various meanings according to the context. Here are some examples:

a) exc hemist; שם 15 superesse vid {Na 3,14}
b) ... cf Gn 14,18 {Ex 18,12}
c) cf 13^{a} {Ex 18,14}
d) 4 QPs^{b} {Ps 103,3}
e) V^{Ken9} {Dt 7,19}
f) 2 Mss {Ps 102,28}
g) 𝔊 100, 𝔖 (1000...) 100 (...50... 10...) cf Dt 1,15 {1S 8,12}
h) sic c 2 R; 𝔏 pr (numerum) 12 {2Ch 36,3}
i) {‹numerus correctoris›} {#‹corrector›}

The figures usually refer to verses (example a), especially if they are preceded by a chapter-number (b) or followed by a reference-letter (c); there are also numbers for chapters (b) and books (d), manuscripts (e), or correctors (i).

Sets (f) and numbers quoted from the sources (b) are often denoted not by the corresponding number-words, but by Arabic figures. Such a representation is independent of the actual language. To prevent a misunderstanding, e.g. as a verse-number, they may be preceded by the term "(numerus)".

3.6.4 *Unabbreviated Latin Expressions*

The formulations of the apparatus have been taken from Latin as the traditional language of scholars.[89] Here are a few examples:

§ 63 Selected Latin Expressions

a {Jdc 2,3} from
ac {Nu 5,24; Ez 43,7} and also □ shortened form of "atque"
an {Na 3,13} or
aut - aut {Na 1,10-11} either - or
cs — causa {Na 1,7; Prv 27,22} on account of □ see 'exempli cs'; 'm cs'
post {Ex 30,1} after
postea {Ez 43,7; Jes 2,2} thereafter
saepe {Dt 12,11} often
semper {Jos 15,19; Dt 12,11} always
sic {Dt 3,12} so, thus
sine {Dt 3,19; Da 3,4} without
ut {Dt 5,21} as
vel {Na 3,13; Prv 25,13} or

A complete listing of the Latin abbreviations and expressions, each with an English translation and an illustrative biblical reference, can be found in Rüger Key.

§ 64 Text-Critical Statements in the Apparatus (Examples)

sic L — sic codex Leningradensis {Dt 3,12} underscores the reading in L
Prb exc nom altaris — probabiliter excisum nomen altaris {Jos 22,34} the name of the altar has probably fallen out
textus auctus (transl dupl) {Hab 3,2} augmented text (double translation)
exstat in mlt Mss Edd {Jos 21,36} is present in many manuscripts and editions
aut secundum aut utrumque vb dttg {Na 1,10-11} either the second or both words (came about by) dittography
א metatheticum duodecies in 𝔐, saepius in {Jos 10,24} □ cf. on this the Masora

[89] That the usage of Latin in this sense is no longer natural is demonstrated by the symptomatic uncertainty with respect to proper spelling. Thus the spelling vacillates between the proper "i", e.g. "coniectura", and "j", which is not present in classical Latin. The usage of "j" would be acceptable for Neo-Latin terms, e.g. "jdaram" (although this is explained as "Iudaeo-") but not for genuine Latin expressions, e.g. "cj", "major", "subjectum".

Cont. Text-Critical Statements in the Apparatus (Examples) § 64

ד-stropha {Na 1,4} □ strophe in an alphabetic psalm
frt false ex abbreviatione {Jos 15,49} perhaps falsely from an abbreviation
𝔊 ins fere verbatim 1 R 9,16 (= 3 R 15,14b 𝔊) {Jos 16,10} Septuagint inserts almost literally ‹passage›
add an ex textu crrp ortum? {Hab 2,6} addition or arisen from a corrupt text?
txt iam ante ﾠ corr (deest 2bβ vel 3+3+3) {Dt 33,2}
𝔊 abhinc usque ad fin libri ordinem partim admodum abbreviatum et confusum praebet. Invenies 𝔐, quoad exstat, in 𝔊 sub his numeris: ‹loci› {Ex 36,8} Septuagint offers from here to the end of the book an order which is partly quite abbreviated and confused. You will find the Masoretic Text, where present, in the Septuagint under these numbers: ‹passages›
prb subjectum hpgr exc; prp ‹textus›[37] {Jdc 13,19} the subject has probably fallen out by haplography; ‹text› is/has been proposed

These examples show that not all text-critical phenomena are reproduced within the framework of the accepted sigla. Overview and critical evaluation could be facilitated here if all such expressions were grouped according to their text-critical functions — a wish which cannot, of course, be fulfilled here.

CHAPTER 4

Critique

Up to now we have presented the various aspects of BHS and only occasionally pointed out problems. It is now time to examine critically the apparatus. This critique has two goals: 1) to help the reader appraise the abilities and limitations of BHS, and ii) to pave the way for the further development of the Biblia Hebraica.

4.1 General Critique of BHS

Critical evaluations of BHS can be found especially in the reviews.[90] But commentaries on BHS can also be found in independent studies on textual criticism.[91]

A serious deficiency is the fact that the principles of organization are not explained. It should be pointed out that a thorough discussion of the editorial questions was devoted to BHK.[92]

The most important points of criticism are:

a) important readings are lacking, e.g. for כֹּל זִקְנֵי יִשְׂרָאֵל [1S 8,4] there is missing *ἄνδρες Ισραηλ* 𝔊;[93]

b) lack of important readings is especially regrettable in case of 𝔔;

c) where only fragments of 𝔔 have survived it should be made explict whether 𝔔 agrees with 𝔐 or whether it is not available;

d) the arrangement of the apparatus is not unified;

e) infrequent sources are not always explicitly named (e.g. Ex 20,13);

f) the editions employed are not named;

g) in a few cases a different text is only generally indicated and not quoted;

h) no distinction is made between mere variants and weighty alternatives (e.g. 1S 17,12 where the

[90] E.g. Barr Rev BHS; for future possible directions cf. Wonneberger Überlegungen.

[91] A few of the more recent works include: Albrektson Reflections; Greenberg Use; Saebø Pluriformity; Sanders Text; Wevers History; cf. also the more general article Sacchi–Chiesa Biblia; Chiesa Testo; Goshen-Gottstein Criticism 388 n. 80.

[92] Kittel Notwendigkeit. Basic considerations for the Göttingen Septuagint were also treated, cf. Septuaginta Unternehmen. Other considerations are offered in Barthelémy Critique *65-*114.

[93] So already in BHK; cf. Stoebe Samuel 182.

omission of a lengthy passage is referred to);

i) some expressions are quite vague: "nonn add hab" (Am 8,3);

j) general statements such as "alit" or "+ add mlt vb" are inappropriate in a simplified edition;

k) for several passages retroversions would be helpful;

l) the Latin auxilary translations often cause significant difficulties;

m) a few Latin expressions appear to be sigla although they are not, e.g."a";

n) some abbreviations are easily misunderstood, e.g. "cj" can be taken to mean conjecture, a concept which does not occur at all in the apparatus;[94]

o) though the method of "grouping" has been proven a valuable tool by the Masoretes, no attempts are made to link similar cases by cross-references (cf. note 28 p. 9).

It is also unfortunate that the editions of the Old and New Testaments are not uniform as befitting the common transmissional history of the text. The statements of origin, in so far as it is a question of sources used in both editions, e.g. 𝔏 or 𝔙 and their manuscripts, could certainly be brought into conformity. That they do not not even agree on the abbreviations of the Biblical books is more than merely a formal source of irritation.

4.2 **Evaluation of Our Description**

A detailed evaluation of our description must await a re-development of the language of the apparatus,[95] and so we limit ourselves here to a few aspects which are also important for working with BHS.

4.2.1 *Text-Critical Speech Acts*

As has from time to time been observed, different functions are concealed not only in the meaning of certain sigla but also in their use.

i) Sometimes the sigla describe a phenomenon, indicate that this or that is the case. This is especially true when the phenomenon can be readily observed when looking at the texts involved, e.g., "Septuaginta et Syriaca praemittunt copulam" (Jos 1,8).

ii) Sometimes they perform the function of a text-critical directive: the reader should do this or that to correct the text. The editor leads him to a specific text-critical procedure.

iii) Sometimes it is a matter of the editor's questions or sup-

[94] Here the abbreviation "conjg" of BHK is clearer.

[95] Further considerations in Wonneberger Apparate; a new attempt at formalization is now offered by Barthelémy Critique *65-*114.

positions. In such cases it would seem that the editor is not sufficiently confident to give an unqualified directive. e.g. "additum ex Dt 9,13?" (Ex 32,9).

iv) Lastly, there is another usage which is quite confusing: " ࠔ + add" (Ex 23,19), which represents "Samaritanus addit additum". What is intended here is that Samaritanus has an addition which is not reproduced in the apparatus. Here then the abbreviation "add" has the role of a substitutional expression.

What consequences can be drawn from these observations? The language of BHS is based on short Latin sentences in which the most frequent concepts are reproduced by as few abbreviations as possible. These abbreviations are on the basis of their meaning without consideration of their function. This has the disadvantage that different usages can become mixed. The usages are nowhere described and consequently can only be determined from the context of the various passages. Thus, the principles of textual criticism become apparent only after extensive practice and not through preliminary study. Furthermore, a single text-critical phenomenon can be represented by various formulations.

4.2.2 *Multiple Meanings*

What has been said about the text-critical statements in general can be illustrated with a few sigla. Then since the language of the apparatus is based on an actual language, the sigla in BHS are translated without considering the functions for which they are used. Thus, there are three meanings given for the siglum "dl", but only two functions:

a) *descriptive* finite verbal form "delet", "delent";

b) *exhortative* imperative "dele";
gerundive "delendum".

However, the siglum is only used for corrections (cf. § 48 p. 43), so that the indication of a descriptive meaning is erroneous.

A few sigla are also used for more than one function. Which function is intended must be derived from the context, e.g. "tr":

a) *descriptive*: to present the evidence of a source (see "Relational Expressions" p. 27). This occurs when the siglum is used in conjunction with an indication of a witness, e.g. " ࠔ tr 1-10 post 26,35" {Ex 30,1}.

b) *exhortative*: to propose a correction (on this see "Correctional Directives" p. 43). This occurs when no accompanying indication of a witness is present, e.g. "tr post 9a" {Jes 7,8}.

Whereas some sigla are ambiguous in this manner, in other cases different sigla with quite similar meanings are used so that the exact difference between them is not at all clear (cf. the tables in the chapter "Relational Expressions" p. 27 with § 48 p. 43; similar cases are "vid" and the different expressons used for interpolations ["+" in § 57 p. 50]).

On the other end of the spectrum "legere" is variously abbreviated according to function (cf. § 6 p. 19; § 48 p. 43; § 57 p. 50), and "acc" has two completely different unabbreviated forms, i.e. "accent" (§ 8 p. 20) and "accusative" (§ 16 p. 25). The siglum "*" also has several meanings (see § 15 p. 25; § 47 p. 43). A siglum "mtr" is defined, but the apparatus uses "metrum" and "m cs".

A few problems can be illustrated by the formulation "num ex vb regens?" {Ez 43,7}. Whoever is not familiar with "num" will probably at first be inclined to view it as an abbreviation for "numerus" (cf. § 12 p. 23). However, "num" is a Latin interrogative particle introducing a question for which a negative answer is expected. The desired meaning is achieved here indirectly: "Has the main verb fallen out?" But "excisum" is not listed in the key to "exc." The situation is immediately apparent from the 𝔊-reading listed, (*εἶ*) *ἑόρακας*, and is then formulated a third time as a suggestion: "prb ins הֲרָאִית". Perhaps the deeper meaning of this formulation is to add special emphasis to this case (cf. "Evaluative Expressions" p. 40).

It would seem to be more meaningful, however, to define the language of the apparatus on the basis of text-critical functions. This would not only avoid such ambiguities but also the problems created by synonymous sigla. The present study can serve as a basis for the further development of an apparatus language conceptualized in this manner.

CHAPTER 5

The Masora

For the beginner the Masoretic apparatus is even more imposing than the modern critical apparatus. This is due to the maze of Hebrew letters which is not immediately intelligible to the inexperienced. But once the principles governing the Masoretic apparatus are comprehended, a mint of information can be derived from it.[96]

5.1 Hebrew Numerical Symbols

Absolutely essential for the use of the Masoretic apparatus is the ability to recognize and "translate" the Hebrew numerical symbols.[97] These are Hebrew letters that have one or two points above them. Such a point is also occasionally used to indicate that a Hebrew letter is being used as an abbreviation. The individual letters are simply added together to obtain the total value.[98]

We offer the appropriate tables in the appendix "Hebrew Numbers" p. 72 and recommend that they be copied and used as a book-mark for BHS.

5.2 The Masora on 1S 15,3: An Example

We have chosen 1S 15,3 as an example because cross-references to the modern critical apparatus as well as exegetical implications are involved. Samuel's exhortation begins in the text with עַתָּה "now" and this word has been marked by the Masoretes.

A [96] Only the basics are treated here; for a more detailed treatment see BHS Preface II; Hyvernat Introduction; Yeivin Introduction.

[97] No table is offered by BHS to assist the reader in decoding the Hebrew numerical symbols. Of course these symbols are treated in the standard Hebrew grammars, but this can also be said of the accents for which a separate table is offered in BHS.

[98] One can of course interpret every Hebrew word numerically. This approach comprises in fact a part of rabbinic hermeneutics and is known as Gematria; literature and examples can be found in Strack–Stemberger Einleitung 38f.

1. *Recognizing Marked Words*
עַתָּה
Words treated in the Masoretic apparatus are indicated in the text by a small circle called "circellus" (°). Phrases are marked according to special rules (see below "The Masoretic Reference System").

2. *Finding the Entry*
כֹּה ר״פ[5]
The marginal entries are separated by a point. The order of these entries corresponds to that of the words marked in the text by a small circle and, as we are dealing with Hebrew, both are read from right to left.

3. *Deciphering the Numerical Symbols*
20 (כֹּ) + 5 (הֹ) = 25.
The marginal entries usually begin with numerical symbols. The numerical values of these symbols are added together to obtain the total.

4. *Decoding the Abbreviations*
ר״פ = ראשׁ פָּסוּק
Abbreviations can be recognized by the double apostrophe (״) between letters. The full expression is given in BHS (pp. l-lv).

5. *Translating the Expressions*
ראשׁ פָּסוּק = "initium versus, initia v."
The Latin translation is also given at the beginning of BHS. Thus our example means "beginning(s) of verse".

6. *The Raised Numbers*
"5"
The raised numbers refer to the listing apparatus located between the text and the modern critical apparatus.

7. *Entries in the listing apparatus*
"[5] Mm 1057"
This entry refers to list number 1057 in the Masora magna (Weil Massorah). In these lists the individual passages are presented as in a concordance.

8. *Looking up the list*
List 1057 in Weil Massorah vol. I gives 25 passages with the word עַתָּה occurring at the beginning of a verse.

Fig. 65. Deciphering the Masoretic Apparatus: How to read the entries of the Masoretic Apparatus is demonstrated here with 1S 15,3.

5.2.1 *Deciphering the Notations*

Since the Masoretic Apparatus also uses sigla and abbreviations, our first task is to transcribe them. The steps to be followed are demonstrated in Fig. 65. Some of the sigla are also treated in § 12 p. 22.

The above procedure then leads to the following result: i) The word עַתָּה occurs 25 times at the beginning of a verse. ii) These passages are given in list 1057 in Weil Massorah vol. I. This result does not tell us much at the first glance. But normally the Masoretes

only noted such phenomena that they deemed relevant for a better understanding; so we should ask next what reasoning might have stood behind these entries. Doing this step for the first time is not an easy task. But after some examples the Masoretes will turn out to be helpful partners in the field of exegesis.

5.2.2 *Reasons for the Marking*

Obviously the Masoretes considered the text unusual and a glance at the concordance shows why: it is far more common to find וְעַתָּה at the beginning of a verse. This fact could easily confuse an educated scribe and so the next question is that of possible variants.

5.2.3 *The Modern Critical Apparatus*

The apparatus in BHS notes for our example 1S 15,3 under a: "mlt Mss 'ועַ cf 𝔊 𝔗 Buxt 𝔙 Ms" There is then an alternative tradition, that reads וְעַתָּה "and now". Regarding the small weight of the sources, however, the difference on first glance hardly seems worth all the fuss.[99] But this judgment would only be justified if it were a matter of a simple transcriptional error. However, this is unlikely, as we will now demonstrate.

5.2.4 *Linguistic Observations*

It would be rash to view the case as a question of one "and" more or less. Then וְעַתָּה is a structural particle which marks the transition from the greeting or introduction in a conversation to the real concern.[100] As such it is bound to its position at the beginning of a sentence.

On the other hand simple עַתָּה is not positionally bound and belongs to the level of a single sentence. It does not structure the speech but rather makes a temporal statement.

5.2.4 *Exegetical Observations*

What does all this tell us? In the present context וְעַתָּה seems more appropriate because it emphasizes the consequences of the divine speech in v. 2. There are, however, indications that the preceeding speech vv. 1aβb.2 is redactional. In that case עַתָּה would

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[99] Stoebe Samuel ad loc (284 ad 3a) merely notes and rejects the variant.
[100] Koch Formgeschichte 172; Lande Wendungen 46-52.

have stood originally at the beginning of Samuel's speech and וְעַתָּה would be impossible in this position. 𝔐 would then preserve the pre-redactional stage of the text and the variant would represent a smoothing out of the text.

5.2.6 *The Contribution of the Masora*

For such questions the Masora can be an important and powerful tool since it often also considers questons of position, a piece of information which is not directly available from a concordance.[101]

5.3 The Masoretic Reference System

The Indicators in the Text: The word to be treated is identified in the text by a small circle placed directly above it (°). [102] When more than one word is referred to, a small circle is placed in the space or spaces between the words in question (e.g. Gn 2,18; Jes 1,20).

When a shorter series of words within a longer series receives a separate entry, this is indicated by a second small circle placed between the first two words of the shorter series (e.g. Jes 3,15; cf. BHS p. x). In this way the beginning of the shorter series is clearly marked, but whether, as in the example given above, the end of the shorter series always coincides with that of the longer series is not indicated by BHS. The small circle then is similar to a hyphen in that it "binds" words together.

The Marginal Entries: The Masoretic reference system[103] gathers together all the entries for a line of text and places them in the margin next to that line. This system has, however, been re-arranged to correspond to the line-divisions of BHS.[104]

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[101] Even-Shoshan Concordance 933 lists for עַתָּה 90 passages and for וְעַתָּה 272 passages. Whether or not the word occurs at the beginning of a verse or sentence is not indicated in the concordance.

[102] Schedl Baupläne 72 notes that BHS does not reproduce the reference system of Codex Leningradensis correctly and makes no mention of this fact. According to him Codex Leningradensis uses four different indicators: i) a point; ii) a semi-circle opening to the left (spiritus lenis); iii) a semi-circle opening to the right (spiritus asper); iv) a small circle; these are not placed in the middle of a word but rather over certain consonants. Although this is unimportant for the text-critical evaluation, it is important for the evaluation of the work of the Masoretes.

[103] See "The Masoretic Reference System".

[104] It should be noted that some entries take up more than one line in the margin, e.g. 1S 15,2; 1S 15,24.

The Correspondence: The Masoretic reference system is based upon corresponding counts; that is, in order to connect the proper word(s) with the proper notation one has to count twice: the number of small circles and the number of notations. This avoids repetition of the words concerned and at the same time shows where notations are to be found. The system becomes impractical when several or lengthy notations occur in a single line of text.

Reference to the Listing Apparatus: In BHS raised numbers are used to refer from the marginal Masora to the listing apparatus.

This system differs from other reference systems in that it does not need to specify the scope of the text treated. The numbers merely refer to another location for further information. The procedure is not easily reversible, however. Going from a marginal note to the listing apparatus is straightforward enough, but going from the listing apparatus to the marginal notes requires that the entire chapter be examined, since a single entry in the listing apparatus may correspond to several of the marginal notes.

So, for example, on the first page of BHS (Gn 1,1-16), the tenth entry of the listing apparatus is referred to five times.[105] This entry in turn refers to Mm 5, that is, to the fifth list of the Masora magna, which lists the 25 occurrences of the phrase וַיֹּאמֶר אֱלֹהִים.

5.4 Using the Masoretic Apparatus

The easiest way to get used to using the Masoretic apparatus is to proceed gradually.

Easiest of all are the references to 'hpleg'. From there it is a short step to the statistical notations. More important are the comments on the text itself, e.g the Qeres. When one feels relatively secure in these areas one will feel more confident to tackle the more complicated abbreviations, naturally with the help of the key in BHS.

5.5 Comments on the Text

When the Masoretes considered a word or form to be incorrect they still retained the canonical consonantal text (Ketib "written") but noted in the margin the form they considered correct (Qere "to be read").

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[105] V.3.6.9.11.14.

A Qere can be recognized by the ק placed under the text of the marginal note, e.g. 1S 2,10. This two-story arrangement permits the Qeres to be distinguished easily from other types of entries.

Other forms of identificaton such as Sebir (Seb) and tiqqun sopherim (tiq soph) have managed to find their way into the modern critical apparatus (see § 12 p. 22).

5.6 Statistical Notes

The Masoretic apparatus may be characterized as a combination of word statistics and concordance. Unlike these it does not strive for completeness but rather notes exegetically striking phenomena, usually infrequent occurrences and especially words and forms which occur only once (hapax legomena). These are not indicated by the Hebrew numerical symbol for "one" but by the abbreviation ל for לית "once".[106] Such cases must be examined to determine whether a rare form or an erroneous form is present.[107]

For the evaluation of the statistical notes[108] the following rules may be formulated:[109]

i) The Masoretic notations should primarily be used as references to parallels.

ii) The passages should be weighed according to the age of the books in which they occur.

iii) It should also be noted, where possible, whether or not the passages derive from later strata.

5.7 The Lists

The lists of the Masora magna usually need only be consulted when the concordance does not offer the desired information.

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[106] BHS gives the following explanation: "non exstat (indicat hoc verbum vel hanc coniugationem verborum non occurrere nisi hoc loco)".

[107] See "Background Information" p. 48.

[108] Cf. also the comments in TWAT.

[109] The problems encountered in language statistics are treated in Pieper Aussagekraft; Moreux Utilisation; works concerning the Old Testament are given in Houk Study 76 A.1.

Masora	Translation
סכום הפסוקים של תורה חמשת אלפים ושמונה מאות וארבעים וחמשה: הׄףׄ מׄהׄ	Sum of the Verses in the Torah five thousands and eight hundreds and forty and five. 5 800 40 5
כל סדרי התורה מאה וששים ושבעה: קׄ סׄ זׄ	all paragraphs of the Torah hundred and sixty and seven 100 60 7
סכום התיבות של תורה תשעה ושבעים אלף ושמונה מאות וחמשים וששה	Sum of the words in the Torah nine and seventy thousand and eight hundred and fifty and six
סכום האותיות של תורה ארבע מאות אלף ותשע מאות וארבעים וחמשה	Sum of the letters in the Torah four hundred thousand and nine hundred and forty and five

Fig. 66. Masora finalis for the Pentateuch (after Dt 34,12)

5.8 **Counts**

The Masoretes were meticulous with the text and made countings on the basis of which they then marked the middle of a book or group of books according to the number of letters[110] or verses.[111] These notations are given in a larger script to distinguish them from the other entries.

There then follows at the end of a book or group of books closing remarks, e.g. at the end of the Torah after Dt 36,12 (Fig. 66[112]). Similar entries have been made at the end of the Prophets after Mal 3,24 and the Writings after 2Ch 36,23.

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110 The middle letter of the Pentateuch is found in Lv 11,42.

111 E.g. Gn 27,40; where the middle verse of the book is noted in the margin in the following manner: חצי הספר בפסוקים

112 The line-divisions (except at the end) are designed to reflect the natural structure of the contents, especially the powers of ten in the numbers.

Such counts are intended to protect the text against expansions caused by copyists' errors such as dittography and against losses caused by haplography, homoioarcton or homoioteleuton (cf. § 50 p. 44).

Although these countings do not directly effect text-critical decisions, they do give us an idea of the care with which the texts were transmitted and consequently can warn against too quickly and frivolously assuming scribal errors.

Appendix A

Tables for Textual Criticism

A.1 Genealogical Overview of Textual History

Genealogical connections between the more important main sources are presented in the following list.[113]

Masoretic type
𝔐 Masoretic consonant-text
West
α' Aquila
ϑ' Theodotion
σ' Symmachus
𝔙 Vulgata
Occ Palestinian pointing
Naft ben Naftali
Asch ben Asher
𝔅 Bombergiana
East
Or babylonian pointing
Other pre-Masoretic types
𝔔 Qumran texts

𝔗 Targum
𝔖 Peshitta
Samaritan type
ш Samaritanus
Septuagint type
𝔊 Septuagint
𝔏 Vetus Latina
other LXX-recensions
𝔎 Coptic translation
𝔄 Ethiopic translation
got Gothic translation
Origen
arm Armenian translation
georg Georgian translation

Fig. 67. Genealogical Overview of Textual History

[113] A graph for this topic is given in Markert Textkritik 39.

A.2 **Hierarchy of Text-Critical Functions**

For an explanation see "The Hierarchy of the Text-Critical Functions" p. 16.

PRESENTATION OF VARIANTS

STATEMENTS OF ORIGIN

CRITICAL STATEMENTS

GENERAL EXPRESSIONS

GENERAL CHARACTERISTICS OF THE APPARATUS

A.3 **Hebrew Numbers**

Hebrew numbers are used for text-critical purposes especially when working with the Masora (see "The Masora" p. 61), but also when locating passages in the Targum or in some concordances (Even-Shoshan Concordance).

We suggest the the following tables (Fig. 68 and Fig. 70 p. 73) be copied and used as a book-mark when working with BHS.

FACTOR #	ONE * 1	TEN * 10	HUNDRED * 100	THOUSAND * 1000
1	אׄ	יׄ	קׄ	א̈
2	בׄ	כׄ	רׄ	ב̈
3	גׄ	לׄ	שׄ	ג̈
4	דׄ	מׄ	תׄ	ד̈
5	הׄ	נׄ	ךׄ	ה̈
6	וׄ	סׄ	םׄ	ו̈
7	זׄ	עׄ	ןׄ	ז̈
8	חׄ	פׄ	ףׄ	ח̈
9	טׄ	צׄ	ץׄ	ט̈

Fig. 68. Hebrew Figures

Numbers

י̇ה̇	15 (never י̇ה̇ or ט̇ו̇)
כ̇י̇	30 (not ל, see below)
ק̇ל̇ד̇	134

Abbreviations

ל̇	= hpleg
ק̇	= Q (Qere)
ת̇ ש̇ י̇	Jos Jdc Ps
ז̇ א̇ וס״פ	Zaqef, Atnaḥ et finis versus

Abbreviations with three letters (resolved in BHS liv)

צ̇ פ̇ ק̇
ק̇ פ̇ צ̇
ק̇ צ̇ פ̇
צ̇ ק̇ פ̇
ת̇ כ̇ ה̇
מ̇ ל̇ ם̇
ד̇ ו̇ ם̇

Fig. 69. Exceptions

* #	ONE *1	TEN *10	HUNDRED *100	THOUSAND *1000	ORDINALS -th (*1)
1	א̇ אחד	י̇ עשׂר	ק̇ מאה	א̈ אלף	1. ראשון
2	ב̇ שנים	כ̇ עשׂרים	ר̇ מאתים	ב̈ אלפים	2. שני
3	ג̇ שׁלש	ל̇ שלשים	ש̇ שלש מאות	ג̈ שלשת אלפים	3. שלישי
4	ד̇ ארבע	מ̇ ארבעים	ת̇	ד̈	4. רביעי
5	ה̇ חמש	נ̇ חמשים	ך̇	ה̈	5. חמישי
6	ו̇ שש	ס̇ ששים	ם̇	ו̈	6. ששי
7	ז̇ שבע	ע̇ שבעים	ן̇	ז̈	7. שבעי
8	ח̇ שמנה	פ̇ שמנים	ף̇	ח̈	8. שמיני
9	ט̇ תשע	צ̇ תשעים	ץ̇	ט̈	9. תשעי
10				רבבה	10. עשירי

Fig. 70. Hebrew Figures and Numbers

A.6 Corrigenda in BHS

Correctors (#): a: Ska Corrigenda; b: Postma–Talstra–Vervenne Exodus vol. II p. vii n. 2; c: Dr. Hans Schmoldt, Hamburg; d: Dwight R. Daniels, Hamburg; e: Dr. Eberhard Ruprecht, Wolfshagen; f: Marc Vervenne, Leuven.

Sigla (#): ▽: deest appartus; %: metathesis; –: dele(ndum);: adde(ndum).

PAG.	QUOTATIO	FALSE	RECTE	CORR.	#
13	Gn 9,18[a]	{▽}	{?}		e[111]
56	Gn 35,4	וַיִּתְּנוּ	וַיִּתְּנוּ	dageš	f
57	Gn 35,27	הֶבְרוֹן	חֶבְרוֹן	ח	a
81	Gn 48,13	שְׁנֵיהֵם	שְׁנֵיהֶם	segol	f
95	Ex 6,23	וַיִקַּח	וַיִּקַּח	dageš	f
”	Ex 6,25	פִּינְהָס	פִּינְחָס	ח	b
97	Ex 8,1	הָאֲגַמִּים	הָאֲגַמִּים	¬ dageš	f
101	Ex 9,30	וַעֲבֶדֶיךָ	וַעֲבָדֶיךָ	qames	f
131	Ex 27,7	מַמִּזְבֵּחַ	הַמִּזְבֵּחַ	ה	b
139	Ex 31,15	כְּיוֹם	בְּיוֹם	¬ dageš	f
138	Ex 30,24	וְקִדָּם	וְקִדָּה	ה	b
151	Ex 37,18	מִצִּדֶּיָם	מִצִּדֶּיהָ	ה	b
183	Lv 14,48	הָנֶּגַע	הַנֶּגַע	pataḥ	f
214	Nu 3,30	אֶלִיצָפָן	אֱלִיצָפָן	ḥatef s.	f
248	Nu 19,18	חַנֹּגֵעַ	הַנֹּגֵעַ	ה	f
299	Dt 7,22	הַשָּׂדֶה	הַשָּׂדֶה	שׂ	a
”	Dt 7,26 (2.)	הֵרֶם	חֵרֶם	ח	a
328	Dt 24,11	נֹשֶׁה	נֹשֶׂה	שׂ	a
336	Dt 28,30	תְּאָרֵשׁ	תְּאָרֵשׂ	שׂ	a
381	Jos 15,46	וְהַצְרֵיהֶן	וְחַצְרֵיהֶן	ח	f
437	Jdc 20,2	עַםהָאֱלֹהִים	עַם הָאֱלֹהִים	spatium	f
448	1.S 3,10	עַבְדֶּךָ	עַבְדֶּךָ	silluq	a
454	1.S 7,6	וַיִקָּבְצוּ	וַיִּקָּבְצוּ	dageš	c
455	1.S 8,5	וִיֹּאמְרוּ	וַיֹּאמְרוּ	pataḥ	c
477	1S 17,46	חַיּוֹם	הַיּוֹם	ה	f
489	1.S 23,25	וַיַגִּדוּ	וַיַּגִּדוּ	dageš	a
498	1.S 28,8	אֵלָיִךְ	אֵלָיִךְ	šwa	c
500	1.S 29,10[c-c]	*ὀρθρόσατε*	*ὀρθρίσατε*	*ι*	a
511	2.S 4,7	אַל־מִטָּתוֹ	עַל־מִטָּתוֹ	ע	a
514	2.S 6,23	עַד	עַ֖ד	tifḥa	f
516	2.S 7,25[c]	*πιστώθητο*	*πιστωθήτω*	accentus	a
530	2.S 14,30 Qere	יהציתוה	והציתוה	ו	a

Fig. 71 Corrigenda in BHS (Part 1)

PAG.	QUOTATIO	FALSE	RECTE	CORR.	#
542	2.S 19,25[a].26[b].31[a]	cf 4,4[a]	cf 4,4[b]	nota [b]	a[113]
544	2.S 20,8	לְבֻשׁוּ	לְבֻשׁוֹ	ḥolem	a
545	2.S 20,12	הַמְּסִלָּה	הַמְסִלָּה	¬ dageš	f
546	2.S 21,7[a]	cf 4,4[a]	cf 4,4[b]	nota [b]	a[113]
551	2.S 23,6	בְּקוֹץ	כְּקוֹץ	כ	a
565	1R 3,14[a]	{∇}	{?}		[111]
660	2R 19,29	וקִצְרוּ	וְקִצְרוּ	šwa	f
672	2R 25,13	נְחָשְׁתָּם	נְחָשְׁתָם	¬ dageš	f
849	Jer 32,26[a-a]	l אֵלַי cf 16	l אֵלַי cf 6	6	a?
852	Jer 33,15[c]	ומלך למך	ומלך מלך	מל metathesis	a
863	Jer 39,16	מֶלָךְ	מֶלֶךְ	segol	f
868	Jer 42,20 Qere	התעתם	התעיתם	י	f
918	Ez 16,8	עֶרְוָתֵּךְ	עֶרְוָתֵךְ	¬ dageš	f
921	Ez 16,54	וִנִכְלַמְתְּ	וְנִכְלַמְתְּ	šwa	f
936	Ez 23,7	עָגְבָה	עָֽגְבָה	meteg	f
978	Ez 43,11	צוּרָתִי	צוּרָתוֹ	ו	f
1231	Hi 5,5[b-b]	וַאֲלֻמִים	וַאֲלֻמִּים	dageš	c
1234	Hi 7,16	הֲדַל	חֲדַל	ח	a
1246	Hi 18,20	וְקִדְמֹנִים	וְקַדְמֹנִים	pataḥ	a
1269	Hi 39,7	נוֹגֵשׂ	נוֹגֵשׁ	שׁ	a
1312	Prv 27,18	וְשֹּׁמֵר	וְשֹׁמֵר	¬ dageš	f
1317	Prv 30,18	מִמֶּנּוּ	מִמֶּנִּי	י	f
1329	Cant 4,4	כְּמִגְדַל	כְּמִגְדַּל	dageš	f
1334	Cant 7,9	וְרֵיח	וְרֵיחַ	pataḥ furtivum	a
1337	Qoh 2,1	וְהִגֵּה	וְהִנֵּה	נ	a
1351	Qoh 10,13	כְּסלוּת	סִכְלוּת	סכ%	f
1359	Thr 2,15	מְשׂוֹשׁ	מָשׂוֹשׂ	שׂ	f
1361	Thr 3,20 Qere	יתשוח	ותשוח	ו	f
1362	Thr 3,22[b]	תָמּוּ	תַמּוּ	pataḥ	c
1370	Est 2,18	וַיִתֵּן	וַיִּתֵּן	dageš	f
1407	Da 11,8	חַצָּפוֹן:	הַצָּפוֹן:	he	d
1409	Da 11,39	וְחַלֵּק	יְחַלֵּק	י	f
1417	Esr 4,4	וּמְבַלְּהִים[b]	וּמְבַלְּהִים[a]	nota [a]	f
1422	Esr 7,2	שַׁלוּם	שַׁלּוּם	dageš	f
1455	Neh 12,39	חַצֹּאן	הַצֹּאן	ה	f
1492	1.Ch 16,42	הֲצֹצְרוֹת	חֲצֹצְרוֹת	ח	a
1516	2.Ch 3,5	וַיַעַל	וַיַּעַל	dageš	f
1568	2.Ch 34,15	וַיּאמֶר	וַיֹּאמֶר	ḥolem	a

Fig. 71 Corrigenda in BHS (Part 2)

Bibliography

The listing is by alphabetical order according to the abbreviated form given in the text.

For abbreviations of journals and series see "Sigla" (p. 86).

Works quoted from BHS are given in the text and are not included in the following list.

Additions to the Bibliography for the Third Edition are to be found on p. 85. Such additions are indicated by an asterisk (*) in the body of the Bibliography.

* Albrektson Reflections: B. Albrektson, "Reflections on the Emergence of a Standard Text of the Hebrew Bible", [IOSOT] *Congress Volume. Göttingen 1977* (VTS 29; Leiden 1978) 49-65.

Anderson Mount: R. T. Anderson, "Mount Gerizim: Navel of the World", *BA* 43 (1980) 217-221.

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Sigla

Periodicals are given in italics.

AC	*L'Antiquité Classique.* Louvain and elsewhere 1,1932-
AL	Ars Linguistica.
ALBO	Analecta Lovaniensia Biblica et Orientalia. Louvain
ALGHJ	Arbeiten zur Literatur und Geschichte des hellenistischen Judentums. Leiden 1,1968-
Abr-Nahrain.	Leiden 1,1959-1960-
AÖAW p.-h.	*Anzeiger der philosophisch-historischen Klasse der Österreichischen Akademie der Wissenschaften.*
ASTI	*Annual of the Swedish Theological Institute* [Jerusalem]. Leiden 1,1962-
ATS	Armenian Texts and Studies. Philadelphia–Chico, California 1,1979-
BA	*Biblical Archaeologist.* New Haven, Connecticut, and elsewhere 1,1938-
BE	Beck'sche Elementarbücher. Munich.
BET	Beiträge zur biblischen Exegese und Theologie. Frankfurt–Bern 1,1976-
Beth Mikra	*Beth Mikra.* Jerusalem 1,1956-
Bib	*Biblica.* Rome 1,1920-
BN	*Biblische Notizen.* Bamberg 1,1976-
BZ	*Biblische Zeitschrift.* N.F. Paderborn and elsewhere 1,1957-
GBS	Guides to Biblical Scholarship. Philadelphia.
GCS	Griechischen christlichen Schriftsteller der ersten drei Jahrhunderte. Berlin 1897-
Hen	*Henoch.* Casale 1,1979-
HTR	*Harvard Theological Review.* Cambridge, Massachusetts 1,1908-
HUBP	Hebrew University Bible Project. Jerusalem 1965-
IB	Instrumenta Biblica. Turnhout 1,1983-
IOSCS	International Organization for Septuagint and Cognate Studies. *Bulletin* 1,1968-
IOSOT	International Organization for the Study of the Old Testament.
JBL	*Journal of Biblical Literature.* Philadelphia 9,1889-
JQR	*Jewish Quarterly Review.* N.S. London and elsewhere 1,1910-
JSS	*Journal of Semitic Studies.* Manchester 1,1956-
JU	Judentum und Umwelt. Frankfurt–Cirencester 1,1979-
KAT	Kommentar zum Alten Testament. Leipzig and elsewhere 1,1913-

LA	Linguistische Arbeiten.
LBS	Library of Biblical Studies. New York.
LLC	*Literary and Linguistic Computing.* Journal of the Association for Literary and Linguistic Computing. Oxford 1,1986-
N.F.	Neue Folge [= New Series]
N.S.	New Series
NT	New Testament
OA	*Oriens Antiquus.* Rome 1,1962-
OBO	Orbis Biblicus et Orientalis. Freiburg, Schweiz–Göttingen 1,1973-
OT	Old Testament
OTS	Oudtestamentische studien. Leiden 1,1942-
RB	*Revue biblique.* Paris 1,1892-
SBL DS	Society of Biblical Literature. Dissertation Series. Missoula, Montana and elsewhere 1972-
SBL MS	Society of Biblical Literature. Monograph Series. Missoula, Montana and elsewhere 1,1974-
SBL SBS	Society of Biblical Literature. Sources for Biblical Study. Missoula, Montana and elsewhere 1,1971-
SBL SCS	Society of Biblical Literature. Septuagint and Cognate Studies. Missoula, Montana and elsewhere 1,1972-
SSS	Semitic Study Series. N.S. leiden 1,1952-
TECC	Textos y Estudios "Cardenal Cisneros". Madrid 1,1979-
TUGboat	*TUGboat. The TEX Users Group Newsletter.* Providence, Rhode Island 1,1980-
TWAT	*Theologisches Wörterbuch zum Alten Testament.* Stuttgart–Berlin–Cologne–Mainz 1,1973-
UTB	Uni-Taschenbücher. Heidelberg and elsewhere.
VLB	Vetus Latina. Beuron 1949-
VT	*Vetus Testamentum.* Leiden 1,1951-
VTS	Vetus Testamentum. Supplements. Leiden 1,1953-
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft und die Kunde des nachbiblischen Judentums.* Berlin N.F. 20, 1945-1948-
ZDMG	*Zeitschrift der deutschen morgenländischen Gesellschaft.* Wiesbaden and elsewhere N.F. 24,1945-1949-
ZS	*Zeitschrift für Sprachwissenschaft.*

Abbreviations of Biblical Books

ted names according to BHS.
mes according to *Biblia Sacra*. Vulgatae editionis Sixti V ussu recognita et Clementis VIII auctoritate edita. Editio ı apparatu critico instructa cura et studio Monachorum tificiae Sancti Hieronymi in Urbe Ordinis Sancti Benedicti. dis Apostolicae Tipographi ac Editores [1959].
ames in brackets.

: Genesis [Genesis]
: Exodus [Exodus]
: Numeri [Numbers]
: Deuteronomii [Deuteronomy]
: Iosue/Josue [Joshua]
: Iudicum/Judicum [Judges]
: Primus Samuelis [1 Samuel]
: Secundus Samuelis [2 Samuel]
: Primus Regum [1 Kings]
: Secundus Regum [2 Kings]
hetia Isaiae [Isaiah]
hetia Ieremiae/Jeremiae [Jeremiah]
hetia Ezechielis [Ezekiel]
tia Osee [Hosea]
tia Ioel/Joel [Joel]
tia Amos [Amos]
tia Abdiae [Obadiah]
tia Ionae/Jonae [Jonah]
tia Michaeae [Micah]
tia Nahum [Nahum]
tia Habacuc [Habakkuk]
tia Sophoniae [Zephaniah]
tia Aggaei [Haggai]
tia Zachariae [Zechariah]
tia Malachiae [Malachi]
Psalmorum [Psalms]
Iob/Job [Job]
Proverbiorum [Proverbs]
Ruth [Ruth]
cum Canticorum [Song of Songs, Canticle of Canticles]
Ecclesiastes [Qoheleth, Ecclesiastes]
ii, Lamentationes [Lamentations]
Esther [Esther]
ıetía Danielis [Daniel]

Esr	Liber Esdrae [Ezra]
Neh	Liber Nehemiae [Nehemiah]
1Ch	Liber Primus Paralipomenon [1 Chronicles]
2Ch	Liber Secundus Paralipomenon [2 Chronicles]
Sir	Liber Ecclesiasticus [Sirach]
Jub	Liber Iubilaeorum/Jubilaeorum [Jubilees]
1Makk	Liber Primus Machabaeorum/Makkabaeorum [1 Maccabees]
2Makk	Liber Secundus Machabaeorum/Makkabaeorum [2 Maccabees]
Mt	Evangelium secundum Matthaeum [Matthew]
Mc	Evangelium secundum Marcum [Mark]
Lc	Evangelium secundum Lucam [Luke]
J	Evangelium secundum Ioannem/Joannem [John]
Act	Actus Apostolorum [Acts of the Apostles]
Rm	Epistola ad Romanos [Romans]
1Ko	Epistola ad Corinthios/Korinthios Prima [1 Corinthians]
2Ko	Epistola ad Corinthios/Korinthios Secunda [2 Corinthians]
G	Epistola ad Galatas [Galatians]
E	Epistola ad Ephesios [Ephesians]
Ph	Epistola ad Philippenses [Philippians]
Kol	Epistola ad Colossenses/Kolossenses [Colossians]
1Th	Epistola ad Thessalonicenses Prima [1 Thessalonians]
2Th	Epistola ad Thessalonicenses Secunda [2 Thessalonians]
1T	Epistola ad Timotheum Prima [1 Timothy]
2T	Epistola ad Timotheum Secunda [2 Timothy]
Tt	Epistola ad Titum [Titus]
Phm	Epistola ad Philemonem [Philemon]
Hbr	Epistola ad Hebraeos [Hebrews]
Jc	Epistola Iacobi/Jacobi [James]
1P	Prima Epistola Petri [1 Peter]
2P	Secunda Epistola Petri [2 Peter]
1J	Prima Epistola Ioannis/Joannis [1 John]
2J	Secunda Epistola Ioannis/Joannis [2 John]
3J	Tertia Epistola Ioannis/Joannis [3 John]
Jd	Epistola Iudae/Judae [Jude]
Apc	Apocalypsis [Apocalypse, Revelation]

Indexes

Authors and Works Cited

Terms and Symbols

A

Subjects and Persons

Citations